THAYUMANAVAR'S POEMS.

1. திருவருள் விலாசப் பரசிவ வணக்கம்

அங்கிங் கெனாதபடி எங்கும்பர காசமாய்
ஆனந்த பூர்த்தியாகி
அருளொடு நிறைந்ததெது தன்னருள்வெளிக்குளே
அகிலாண்ட கோடியெல்லாம்
தங்கும் படிக்கிச்சை வைத்துயிர்க் குயிராய்த்
தழைத்ததெது மனவாக்கினில்
தட்டாமல் நின்றதெது சமயகோ டிகளெலாம்
தம்தெய்வம் எம்தெய்வமென்
றெங்குந் தொடர்ந்தெதிர் வழங்கிடவும் நின்றதெது
எங்கணும் பெருவழக்காய்
யாதினும் வல்லஒரு சித்தாகி இன்பமாய்
என்றைக்கும் உள்ளதெது மேல்
கங்குல்பகல் அறநின்ற எல்லையுள தெது அது
கருத்திற் கிசைந்த ததுவே
கண்டன எலாம் மோன உருவெளிய தாகவும்
கருதிஅஞ் சலிசெய்குவாம். 1

1. OBEISANCE TO THE OMNIPRESENT DIVINE SHIVA

What is it that fill the earth, the universe and the firmament with all-encompassing effulgence, brimming Bliss, loving grace, omnipotence and illimitable immensity overspreading with a presence in such a manner as to dissuade one from uttering that it is neither here nor there? What is it that has willed to shelter the immense number of worlds, the life of life and its essence in the vastness of its grace? What is it that is measureless by the mind and unknowable by speech? What is it that diverse faiths contend with one another claiming that it is 'our divinity' and 'my divinity'? What is that in this interminable dispute, predominates as ascendant" All powerful Supreme Intellect and Eternal joy?" Besides, what is it on which neither night nor forgetfulness falls and without which the day or remembrance does not dawn? It is the Almighty that accords with the mind of one and all. Hence, let us deem all physical phenomena as this image we all see and as the still sweep of His silence by meditating on Him and paying Him obeisance.

[This poem highlights the place and stature of God. Compare this with what JEWISH priests proclaim: "God is not in place, but place is in God".]

ஊர் அனந்தம் பெற்ற பேர் அனந்தம் சுற்றும்
உறவனந் தம் வினையினால்
உடல் அனந்தம் செயும் வினை அனந்தம் கருத்

தோ அனந் தம் பெற்றபேர்
சீர்அனந் தம் சொர்க்க நரகமும் அனந்தம் நல்
தெய்வமும் அனந்தபேதம்
திகழ்கின்ற சமயமும் அனந்தம் அதனால் ஞான
சிற்சத்தியால் உணர்ந்து
கார் அனந் தம்கோடி வருடித்த தென அன்பர்
கண்ணும்விண் ணும் தேக்கவே
கருதரிய ஆனந்த மழை பொழியும் முகிலை நம்
கடவுளைத் துரியவடிவைப்
பேர்அனந் தம்பேசி மறைஅனந் தம்சொலும்
பெரியமவு னத்தின்வைப்பைப்
பேசரும் அனந்தபத ஞானஆ னந்தமாம்
பெரியபொரு ளைப்பணிகுவாம். 2

Immeasurable is the count of the lands wherein births have happened. Numberless is the score of the names given in manifold births. Incalculable is the throng of kith and kind around. Uncountable is the tally of the embodiments born out of the cause and consequence of past deeds. Incompatible is the sum of doings done by such bodies; countless is the fund of thoughts emanating from the minds of such bodies; Inestimable is the fame and honor gained; unmeasurable is the acuteness of the agonies to be feared in Hell. Limitless is the hope of attaining Heaven. Good god's and difference are innumerable. Measureless is the horde of the confusing creeds. Seek Him who by the blessing of Parasakthi (Feminine Deity of Total Power and Energy) (the embodiment of True wisdom) rains on his devotees joyous bliss like a heavy laden cloud flooding their hearts and eyes; who is our Lord in Turiya state, who is our great treasure of silence extolled in varied scriptures with adulatory epithets, who being ineffable is Endless Bliss, High Wisdom and Supreme Being. Let us all worship Him.

அத்துவித வத்துவைச் சொற்ப்ரகா சத்தினியை
அருமறைகள் முரசறையவே
அறிவினுக் கறிவாகி ஆனந்த மயமான
ஆதியை அனாதியேக
தத்துவ சொரூபத்தை மதசம்ம தம்பெறாச்
சாலம்ப ரகிதமான
சாசுவத புட்கல நிராலம்ப ஆலம்ப
சாந்தபத வ்யோமநிலையை
நித்தநின் மலசகித நிட்ப்ரபஞ் சப்பொருளை
நிர்விடய சுத்தமான
நிர்விகா ரத்தைத் தடத்தமாய் நின்றொளிர்
நிரஞ்சன நிராமயத்தைச்
சித்தம்அறி யாதபடி சித்தத்தில் நின்றிலகு
திவ்யதே சோமயத்தைச்
சிற்பர வெளிக்குள்வளர் தற்பரம தானபர

தேவதையை யஞ்சலிசெய்வாம். 3

That which is nondual, that which is the unique Light of Word, that which the scriptures loud proclaim.

As the wisdom of wisdom, as the Bliss that fills, as the Primal One.

As the Ancient One of Tattva Form – that which faiths contend after, that which is sought for support, that which is Permanent, that which is Fullness, that which is without support, that which is our support, that which is Peace, that which is the state of Void, that which is Eternal Pure, that which is untouched by the materiality of the universe.

That which is unaffected by events, that which is changeless, that which shines as impassive neutrality, that which is Blemishless, that which is Formless, that which is in thought, without thought cognizing it, that which is Divine Light Effulgence, that which is Uncreated, that which flourishes in the jnana void, that God Supreme, let us in meekness worship.

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2. பரிபூரணானந்தம்

வாசாக யிங்கரியம் அன்றி ஒரு சாதனம்
மனோவாயு நிற்கும்வண்ணம்
வாலாய மாகவும் பழகியறி யேன் துறவு
மார்க்கத்தின் இச்சைபோல
நேசானு சாரியாய் விவகரிப் பேன் அந்த
நினைவையும் மறந்தபோது
நித்திரைகொள் வேன் தேகம் நீங்கும் என எண்ணிலோ
நெஞ்சம் துடித்தயருவேன்
பேசாத ஆனந்த நிட்டைக்கும் அறிவிலாப்
பேதைக்கும் வெகுதூரமே
போய்க்குணம் அறிந்திந்த நாய்க்குமொரு வழிபெரிய
பேரின்ப நிட்டையருள்வாய்
பாசா டவிக்குள்ளே செல்லா தவர்க்கருள்
பழுத்தொழுகு தேவதருவே
பார்க்குமிடம் எங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந்தமே! 4

Except by way of words and rituals I had not practiced even casually anything to contain mind and breath. As though I was longing for renunciation I had serious discussions. And when I forget all thoughts of it, I go to sleep.

When I think, I will have to shuffle this body I swoon in fear, my heart trembling. Long, long indeed is the distance between the blissful state of Transcendent Silentness and this ignorant one.

Knowing the devilish ways of this lowly cur. Grant Thou a way to contemplation of supreme bliss. Oh! Thou, the heavenly wishing tree that grants all ripe rich boons to those who enter not the forest of pasas.

Oh! Thou who filleth all visible space in unbroken continuity! Thou, the Bliss that is Perfect Full.

தெளிவான ஊர்வன நடப்பன பறப்பன
செயற்கொண் டிருப்பனமுதல்
தேதங்க ளத்தனையும் மோகங்கொள் பௌதிகம்
சென்மித்த வாங்கிறக்கும்
விரிவாய பூதங்கள் ஒன்றோடொன் றாயழியும்
மேற்கொண்ட சேசமதுவே
வெறுவெளி நிராலம்பம் நிறைசூன்யம் உபசாந்தம்
வேதவே தாந்தஞானம்
பிரியாத பேரொளி பிறக்கின்ற அருள்
பெற்றோர்கள் பெற்ற பெருமை
பிறவாமை என்றைக்கும் இறவாமை யாயவந்து
பேசாமை யாகுமெனவே
பரிவாய் எனக்குநீ அறிவிக்க வந்ததே
பரிபாக காலமலவோ
பார்க்குமிடம் எங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந்தமே! 5

All visible life that is clothed in body vesture, all that crawl, walk, fly and have their being, all, that nature in propagative urge created will perish.

The elements mighty will die away one after another. What will remain is: the vast Empty Space, unsupported, unrelieved Void, Theupasanta that is peace beyond understanding the jnana of Veda-Vedanta, the mighty Light that leaves not.

Of them that receive it are the souls blessed with Grace. Great indeed are they; born they will never after be; nor dead be; but in Silentness steeped remain.

And this Thou came in compassion to tell me. Is this not a sign that I am ripe for it? Oh! Thou who filleth all visible space in unbroken continuity! Thou, the Bliss that is Perfect Full.

ஆராயு வேளையில் பிரமாதி யானாலும்
ஐயஒரு செயலுமில்லை
அமைதியொடு பேசாத பெருமைபெறு குணசந்த்ர

ராம்என இருந்தபேரும்
நேராக ஒருகோபம் ஒருவேளை வர அந்த
நிறைவொன்று மில்லாமலே
நெட்டுயித் துத்தட் டழிந்துளறு வார் வசன
நிர்வாக ரென்றுபேரும்
பூராய மாய்ஒன்று பேசுமிடம் ஒன்றைப்
புலம்புவார் சிவராத்திரிப்
போதுதுயி லோம்என்ற விரதியரும் அறிதுயிற்
போலே யிருந்துதுயில்வார்
பாராதி தனிலுள்ள செயலெலாம் முடிவிலே
பார்க்கில்நின் செயலல்லவோ
பார்க்குமிடம் எங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந்தமே! 6

When surveying meditatively, O Lord I find that even the Gods with Brahma as their Head can do nothing on their own. Even though persons are observing nobility, a vow of tranquil silence and are esteemed like the moon in the nobility of their character, when justifiably anger manifests itself, the calmness of those persons disappears and in a state of acute excitement they lose control over their speech and blabber incoherently.

Even those regarded as masters of the art of speaking and research will deviate from their line of argument and speak disjointedly. Those pledged to keep awake on Sivarathri night will sleep in semblance of wakefulness. Therefore ruminating deeply all that happens in the universe. O, Supreme joyousness, pervading without void and with perfection all espied places.

அண்டபகி ரண்டமும் மாயா விகாரமே
அம்மாயை இல்லாமையே
யாமென்னும் அறிவுமுண் டப்பாலும் அறிகின்ற
அறிவினை அறிந்து பார்க்கின்
எண்டிசை விளக்கும்ஒரு தெய்வஅரு ளல்லாமல்
இல்லையெனும் நினைவுமுண் டிங்கு
யானென தறத்துரிய நிறைவாகி நிற்பதே
இன்பமெனும் அன்புமுண்டு
கண்டன எலாம்அல்ல என்றுகண் டனைசெய்து
கருவிகர ணங்கள்ஓயக்
கண்மூடி ஒருகண மிருக்கஎன் றால்பாழ்த்த
கன்மங்கள் போராடுதே
பண்டையுள் கன்மமே கர்த்தா எனும்பெயர்ப்
பட்சம்நான் இச்சிப்னோ
பார்க்குமிடம் எங்குமொரு நீக்கமற நிறைகின்ற
பரிபூர ணானந்தமே! 7

The Cosmos and the countless universe vast are but diverse manifestations of maya. That maya is an illusion persistent; this knowledge is there.

And cognizing the knowledge beyond that knowledge will be realized. That the luminous orbs in directions eight are but the gift of Grace Divine; and nothing but that. That to stand here filled with the bliss of turiya consciousness, devoid of I and mine, is love divine.

"Nothing seen is real; all, all, false" – Thus contending to sit for a moment, eyes closed, in contemplation, organs rendered actionless, I strive; but the accursed karmas assail in hordes!

Will I crave for the title that I belong to the coterie that holds the ancient karma as decisive supreme?

Oh! Thou who filleth all visible space in unbroken continuity! Thou, the Bliss that is Perfect Full!

சந்ததமு மெனதுசெய னினதுசெய வியானெனுந்
        தன்மைநினை யன்றி யில்லாத்
தன்மையால் வேறலேன் வேதாந்த சித்தாந்த
        சமரச சுபாவ மிதுவே
பிந்தநிலை தெளியநா னெக்குறுதி வாடிய
        வியற்கைதிரு வுளம றியுமே
யிந்நிலையி லேசற் றிருக்கவென் றான்மடமை
        யிதசத்ரு வாக வந்து
சிந்தைகும மொள்ளுதே மலமாயை கன் மந்
        திரும்புமோ தொடுவ ழக்காய்ச்
சென்மம்வரு மோவெனவும் யோசிக்கு தேமனது
        சிரத்தையெனும் வாளு முதலிப்
பந்தமற மெய்ஞ்ஞான தீரமுந் தந்தெனைப்
        பாதுகாத் தருள்செய் குலாய்
பார்க்குமிட மெங்கெமொரு நீக்கமற நிறைகின்ற
        பரிபூர ணானந் தமே. 8

O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Thou being the Omnipresent Guiding Principle in *all*, my actions are always Thine; and because I can never live independent o Thee, I am not separate from Thee; this is the stage where the Vedanta and the Siddhanta can be understood to be identical; and to reach that *high* stage, Thou knowest that I have struggled hard and suffered very much. If I should try a little to fix my mind thereto, Ignorance (*anava-mala*)* gets hold of me again; so I am afraid that *Karma*, *mala* and *maya mala* will pursue me and cause my rebirths. Thou do protect me, therefore, by granting me the true knowledge with which I can surely put an end to my rebirths.

[* *Anava* literally means that which is exceedingly small; the root is Anu (a synonym for soul); the soul which is a Vibhu in its real nature is called *Anu* in its conjunction with *anava mala*. *Mala* is called *pasa* also. (*Vide* also page 10 of Translation of Sivagnana Botham, First Edition and notes to 2nd and 7th verses)]

பூதலய மாகின்ற மாயைமுத லென்பர்சிலர்
        பொறிபுல னடங்கு மிடமே
பொருளென் பர்சிலர்கரணமுடி வென்பர் சிலர்குணம்
        போனவிட மென்பர் சிலபேர்
நாதவடி வென்பர்சிலர் விந்துமய மெனபர்சி
        நட்டநடு வேயிருந்த
நாமென்பர் சிலருருவ மாமென்பர் சிலர்கருதி
        னாடிலரு வென்பர் சிலபேர்
பேதமற வுயிர்கெட்ட நிலயமென் றிடுவர்சிலர்
        பேசினரு ளென்பர் சிலபேர்
மின்னுமுன் னுங்கெட்ட சூனியம் தென்பர்சிலர்
        பிறவுமே மொழிவ ரிவையாற்
பாதரச மாயமனது சஞ்சலப் படுமலாற்
        பரமசுக நிஷ்டை பெறுமோ
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
        பரிபூர ணாணந் தமே. 9

O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Some (such as the materialists) hold that the First Cause is the *maya*, the primordial state of the elements. Some say It is where the organs of sensation cease to work, and some, where the internal senses stop. Some call It the effectlessness of the three principles* in nature. According to some It is the form of the Sound and some assign to It the form of *Pranava*. † Some say that It has a form and some argue that when carefully considered. It has no form. Some assert that It is the complete cessation of the Soul's sense enjoyment and some call It the Divine Arul (*Sakti* or Grace). And, lastly, according to some It is the state of annihilation that has neither beginning nor end thus various other states also are assigned to It. By discussions such as the above, the mind must only be agitating like mercury, without ever seeking the Yoga of Supreme Bliss.

[* The three principles in nature are the 3 *gunas – Satva*, *Rajas*, and *Tamas*. † *Pranava* is the chief mantra (sacred word) of the Hindu Religion.]

அந்தகா ரத்தையோ ரகமாக்கி மின்போலென்
        னறிவைச் சுர்ங்கி னவரா
ரவ்வறிவு தானுமே பற்றினது பற்றா
        யழுந்தவுந் தலைமி திலே
சொந்தமா யேழுதப் படித்தார் மெய்ஞ்ஞான
        சுகநிஷ்டை சேரா மலே
சோற்றுத் துருத்தியைச் சதமெனவு முண்டுண்டு
        தூங்கவைத் தவரார் கொலோ
தந்தைதாய் முதலான வகிலப்ர பஞ்சந்
        தனைத்தந்த தெனதா சையோ
தன்னையே நோவனோ பிறரையே நோவனோ
        தற்கால மதைநோ வனோ

பந்தமா னதுதந்த வினையையே நோவனோ
        பரமார்த்த மேது மறியேன்
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
        பரிபூர ணானந் தமே. 10

O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! I cannot quite perceive the providential motive as to why I should have been limited and placed like lighting in the darkness of Anava mala, my mind at the same time damning itself more and more to *that* ignorance. I cannot know by whom I have been tempted into the belief that my body which resembles the bagpipe will last for ever; so that I have been all along indulging in the epicurean thought of simply feeding my stomach without ever trying to concentrate my mind in blissful meditation, I think it has been my desire that has brought me in contact with this *Prapancha** such as my parents &c., who is blameworthy for this? Myself? Or others? Or does the fault attach to my present life? Or, shall I say to my past karma which has caused my rebirths?

[* *Prapancha* is the manifested universe. It is also otherwise called as he, she and it, or as *Thanu* (animal bodies), *Karana* (senses), *Buvana* (worlds) and (*Bhoga* sensations). (*Vide* p. 4 of Translation of Sivagnana Bodham).]

வாரா தெலாமொழிய வருவன மெலாமெய்த
        மனதுசா க்ஷியதா கவே
மகுவநிலை தந்த்தும் வேதாந்த சித்தாந்த
        மரபுசம ரசமா கவே
பூராய மாயணர வூகது தந்ததும்
        பொய்யுடலை நிலையன் றெனப்
போதநெறி தந்த்துஞ் சாசுவித யானந்த
        போகமே வீடென் னவே
நீராள மாயுருக வுள்ளன்பு தந்தது
        நின்னதரு ணின்னு மின்னு
நின்னையே துணையென்ற வென்னையே காக்கவொரு
        நினைவசற் றுண்டா கிலோ
பாராதி யறியாத மோனமே யிடைவிடாப்
        பற்றாக நிற்க வருள்வாய்
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
        பரிபூர ணனந்தமே. 11

O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Thou hast been so much Gracious to me as to have taught me to submit myself to the inscrutable decrees of Thy providence and to be confident of all that I was not destined to never happening to me at all. It has been Thy Grace also that has helped me to know the transientness of my body and to see the absence of difference between the Vedanta and the Siddhanta. Thou hast produced in me such excessive love for the eternal Happiness that I am ever pining for the same. Placing myself

entirely at Thy mercy I pray to Thee to bestow upon me the power of concentrating my thoughts always by profound meditation in *Yoga* where the *Tatwas* † from earth &c. can never act.

[† Tatwas means the component parts in nature; they are 96 in number of which 24, five senses &c. belong to man.]

ஆழாழி கரையின்றி நிற்கவிலை யோகொடிய
 வாலமமு தாக விலையோ
வக்கடலின் மீதுவட வனனிற்க வில்லையோ
 வந்தரத் தகில கோடி
தாழாம னிலைநிற்க வில்லையோ மேருவுந்
 தனுவாக வளைய விலையோ
சப்தமே கங்களும் வச்ரதா னாணியிற்
 சஞ்சரித் திடவில் லையோ
வாழாது வாழவே யிராமனடி யாற்சிலையு
 மடமங்கை யாக விலையோ
மணிமந்த்ர மாதியால் வேண்டுசித் திகளுலக
 மார்க்கத்தில் வைக்க விலையோ
பாழான வென்மனங் குவியவொரு தந்திரம்
 பண்ணுவ துனக் கருமையோ
பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற
 பரிபூர ணானந் தமே. 12

O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! Is it a difficult thing for Thee to devise me a contrivance to concentrate my wicked mind in meditation? No. Nothing is difficult or impossible for Thee. For instance, it is by Thy Will that with the mare like fire fixed in the centre, the Great deep stops in its limit without an embankment round it; the *terrible poison** was easily taken in as food and the Meru † mountain bent into a bow. Endless worlds stop where they are in the heavens, and the seven clouds gather and move under the orders of *Indra* ‡ who is holding the thunder bolt. *Sri Rama's* foot dust turned the stone into a girl§; and in this world *various* powers are resorted to with success such as alchemy &c.

[* The allusion is to the Supreme Siva's act of saving the Devas by commanding and taking in the poison that pursued them when they churned the White Sea to get ambrosia.

† *Meru* is the Himalayan Mountain which was by *Siva* bent and used as a bow to destroy the *Asuras* of *Tripura*.

‡ *Indra* is the King of the *Devas*.

§ The girl is *Akalyagai* the wife of *Goutama*. She was cursed by her husband for being led astray by *Indra* in his (husband's) absence. The relief was ordained to be by Rama's foot dust. Hence the allusion here.]

ஆசைக்கொ ரளவில்லை யகிமெல் லாங்கட்டி

யானினுங் கடல்பீ திலே
யாணைசெல வேநினைவ ரளகேச னிகராக
வம்பொன்மிக வைத்த பேரு
நேசித்து ரசவாத வித்தைக் கலைந்திடுவர்
நெடுநா ளிருந்த பேரு
நிலையாக வேயிருனுங் நாயகற் பந்தேடி
நெஞ்சபுண் ணாவ ரெல்லாம்
யோசிக்கும் வேளையிற் பசிதீர வுண்பது
முறங்குவது மாக முடியு
முள்ளதே போதுநா னானெனக் குளறியே
யொன்றைவிட் டொன்று பற்றிப்
பாசக் கடற்குளே வீழாமன் மனதற்ற
பரிசுத்த நிலையை யருள்வாய்
பார்க்குமிட மெங்குமொரு நீக்கமற நிரைகின்ற
பரிபூர ணானந் தேம. 13

O! Thou Omnipresent Being who dost fill *all* with Beatific Bliss! There is no limit for the human desires in this world. Desirous of more power, the Rulers of land want to extend their rule over the Sea; coveting for more riches, the richest men, who are next to *Kuvera,** aspire for learning the art of alchemy, seized with lust; men who have already existed too long, want to remain here more and struggle in vain for such medicaments as can give them physical strength. What is the real use of all this? I think it is nothing but to eat well and sleep well.

O Lord! I would rest content with gifts I am ready possessed of. Grant me, now the power to concentrate my mind in *mona* by the help of which I can free myself from the trammels of Haughtiness and get off safe across the *depth* of passions.

[* *Kuvera* is the God of wealth, so called by the Hindus.]

3. பொருள் வணக்கம்

நித்தியமாய் நிர்மலமாய் நிட்களமாய் நிராமயமாய்
நிறைவாய் நீங்காச்
சுத்தமுமாய்த் தூரமுமாய்ச் சமீபமுமாய்த் துரியநிறை
சுடரா யெல்லாம்
வைத்திருந்த தாரகமா யானந்த மயமாகி
மனவாக் கெட்டாச்
சித்துருவாய்நின்றவொன்றைச் சுகாரம்ப்ப்பெருவெளியைச்
சிந்தை செய்வாம். 14

3. WORSHIP OF THE BRAHM.

14. I think on the eternal Brahm,* the pure,

All-bliss, All-right, in Turiya† state perceived,
It has no form, nor all, no mundane state;
Yet is the First Cause of all (soul and not soul)
All It fills; why, the Ether Great it is;
The Intelligence beyond, our thought and speech,
To true love It reveals, to else conceals.

[* God is great and subtle and Hence His name Brahm or Brahma or Brahmam or Brahman, the Lord over Trinity.
† *Vide* note to 7th verse.]

யாதுமன நினையுமந்த நினைவக்கு நினைவாகி
யாதின பாலும்
பேதமற நின்றுயிருக் குயிராகி யன்பருக்கே
பேரானந்தக்
கோதிலமு தூற்றரும்பிக் குணங்குறியொன் றறத்தன்னைக்
கொடுத்துக் காட்டுந்
தீதில்பரா பரமான சித்தாந்தப் பேரொளியைச்
சிந்தை செய்வாம். 15

15. Again I think on the Pure Heavenly Light
The aim of Agama‡ and Veda both;
The Soul of Souls, the fountain head of Bliss
For those devoted; and to these doth show
Itself devoid of form and attribute:-
It forms the thought of thoughts the mind is heir to.

[‡ *Agama* is the *Siddhanta Sastra* giving the true meaning and end of the *Vedas*.]

பெருவெளியா யைம்பூதம் பிறப்பிடமாய்ப் பேசாத
பெரிய மோனம்
வருமிடமாய் மனமாதிக் கெட்டாத பேரின்ப
மயமாய் ஞானக்
குருவருளாற் காட்டிடவு மனிதரைக்கோத் தறவிழுங்கிக்
கொண்டப் பாலுந்
தெரிவரிதாய்க்கலந்த்தெந்தப் பொருளந்தப் பொருளினையாஞ்
சிந்தை செய்வாம். 16

16. On What Celestial Joy I meditate,
Which the initiated* soul absorbs
And flows and mixes in them still unknown;
Which is beyond our thought, beyond our speech;
And which the *mona* only can lead to;
The Akas‡ whence the five elements evolve.

[* Purified or sanctified by the *Satguru* (Divine Teacher)
‡ *Vide* note to the 2nd verse *supra*.]

இகபரமு முயிர்க்குயிரை யானெனதற்ற வருறவை
 யெந்த நாளுஞ்
சுகபரிபூ ரணமான நிராலம்ப கோசரத்தைத்
 துரிய வாழ்வை
யகமகிழ வருந்தேனை முக்கனியைக் கற்கண்டை
 யமிர்தை நாடி
மொருமொகென விருவிழிநீர் முத்திறைப்பக் கரமலர்கள்
 முகிழ்த்து நிற்பாம். 17

17. Let me think on and worship with my hands
And my tears of joy pouring forth in drops
Let me so worship the All-filling Bliss
Enjoyed in Turiya; the Nectar sweet
As honey soaked in sugar candy, fruits. §
It is the life of life on Heaven and Earth
And friend to the redeemed from '*me*' and '*mine*'.

[§ The reference is to the three principal fruits mango, plantain and jack-fruit. These three fruits are held by the Hindus to be the most-delicious three.]

சாதிகுலம் பிறப்பிறப்புப் பந்தமுத்தி யருவுருவத்
 தன்மை நாமம்
மேதுமின்றி யெப்பொருட்கு மெவ்விட்த்தும் பிரிவறநின்
 றியக்கஞ் செய்யுஞ்
சோதியைமாத் தூவெளியை மனதவிழ நிறைவான
 துரிய வாழ்வைத்
தீதில்பர மாம்பொருளைத திருவருளே நிறைவாகச்
 சிந்தை செய்வாம். 18

18. Om Brahm Supreme The Pure Celestial Light
Let me by its Divine Grace meditate:
Because with joy It fills the *Mukta's* mind
In Turiya state; and to all it stands
Non-dualistic ||; for it has no form
Nor name, nor caste, nor death, nor Hell;
Nor lineage It has; nor Heaven nor Hell;
Nor without form It is; In all things, hence,
Does It reside and does it all things guide.

[|| Non-dualistic is synonymous with advaita relation (Vide note to the 3rd verse.)]

இந்திரசா லங்கனவு கானலினீ ரெனவுலக
 மெமக்குத் தோன்றச்
சந்ததமுஞ் சிற்பரத்தா லழியாத தற்பரத்தைச்
 சார்ந்து வாழ்க

புத்திமகி ழுறநாளுந் தடையறவா னந்தவெள்ளம்
பொலிக வென்றே
வந்தருளுங் குருமௌனி மலர்த்தாளை யநுதினமும்
வழுத்தல் செய்வாம். 19

19. My *Mouna Guru** I adore, and praise
His lotus-like feet with undying love;
For, his initiative† sign and grace
Has flooded my mind with beatitude;
Has pinned my thoughts to the Eternal Lord
And on Him to depend taught me so well
That this world to me is, thence, but a dream
Or is a juggling or mirage lake.

[* *Mouna Guru* a descendant from the Saint *Thirumular* is our *Thayumanavar's* Spiritual Teacher.

† Initiation is the *Guru*'s purifying touch with his sacred hand or foot on the worthy disciple's head enlightening and benefitting him (disciple) for *Moksha*.]

பொருளாகக் கண்டபொரு ளெவைக்குமுதற் பொருளாகிப்
போதமாகித்
தெருளா கிக் கருதுமன்பர் மிடிதீரப் பருகவந்த
செருந்தே னாகி
யருளானொர்க் ககம்புறமென் றுன்னாத பூரணவா
னந்த மாகி
யிருடீர விளங்குபொரு ளியாதந்தப் பொருளினையா
மிறைஞ்சி நிற்பாம். 20

20. I worship The Light which our darkness drives;
As *Sat*‡ It is the causeless cause of *all*;
As *Chit* It marks the goal for devotees;
As *Ananda* It plunges them in Bliss.

[‡ Vide end of 1st verse.]

அருமறையின் சிரப்பொருளாய் விண்ணவர்மா முனிவர்சித்த
ராதி யானோர்
தெரிவரிய பூரணமாய்க் காரணங்கற் பனைகடந்த
செல்வ மாகிக்
கருதரிய மலரின் மண மெள்ளிலெண்ணெ யுடலுயிர்
கலந்தெந் நாளுந்
துரியநடு வூடிருந்த பெரியபொரு ளியாததனைத்
தொழுகல் செய்வாம். 21

21. I worship *The Great* Brahm that gills in *all*,
And yet to *Devas*, *Rishis*, *Siddhas* § hid;

The Subtle It is and all things pervades
As body's life, seed's oil, or flower's smell
The Brahm in *Turiyapada*,* hence, It is,
And the Supreme End of the Vedas rare,
Nay, the eternal Sat beyond compare.

[* *Turiyapada* is the Blissful Fourth State of the Supreme Brahm or Sivam as distinct from that of Brahma, Vishnu and Rudra respectively.]

விண்ணாதி பூதமெல்லாந் தன்னகத்தி லடக்கிவெறு
 வெளியாய் ஞானக்
கண்ணாரக் கண்டவன்பர் கண்ணூடே யானந்தக்
 கடலாய் வேறொன்
றெண்ணாத படிக்கிரங்கித் தானாக் செய்தருளு
 மிறையே யுன்றன்
தண்ணாருஞ் சாந்தவரு டனைநினைந்து கரமலர்க
 டலைமேற் கொள்வாம். 22

22. O! Merciful Lord, praise be to Thy Love
That to the matured souls the *Gnanam*† yields!
Thy own Love it is that confines their mind
And, when they know Thee, drown them in deep Bliss.
O Thou Bright Akas, with my heaved up hands
I worship Thee. Thou dost keep and control
The elements five, ether and the whole.

[† *Gnanam* means knowledge, Intelligence or Wisdom.]

விண்ணிறைந்த வெளியாயென் மனவெளியிற் கலந்தறிவாம்
 வெளியி னூடுந்
தண்ணிறைந்த பேரமுதாய்ச் சதானந்த மானபெருந்
 தகையே நின்பா
லுண்ணிறைந்த பேரன்பா லுள்ளுருகி மொழிகுளறி
 யுவகை யாகிக்
கண்ணிறைந்த புனலுகுப்பக்கரமுகிழ்ப்ப நின்னருளைக்
 கருத்தில் வைப்பாம். 23

23. O! The Great Akas where the ether‡ rests!
O! Thou, The Grand Eternal Bliss, that dost
Flow and fill as sweet as Ambrosia
Alike my *mind* § and my intelligence!
In love surpassing I esteem Thy Grace,
Devoting my mind, my tongue and my act –
To wit – my tongue to blab, my mind to melt,
My tears of joy to pour down as I left.

[§ *Mind* here means *manas* representing the 4 *Andhakaranams* (internal senses).]

வேறு (METRE DIFFERENT)

ஆதியந்தங் காட்டாத முதலா யெம்மை
யடிமைக்கா வளர்த்தெடுத்த வன்னை போல
நீதிபெருங் குருவாகி மனவாக் கெட்டா
நிச்சயமாய்ச் சொச்சமதாய் நிமல மாகி
வாதமிடுஞ் சமயநெறிக் கரியதாகி
மௌனத்தோர் பால்வெளியாய் வயங்கா நின்ற
சோதியையென் னுயிர்த்துணையை நாடிக் கண்ணீர்
சொரியவிருகரங் குவித்துத் தொழுதல் செய்வாம். 24

24. I worship the Eternal Light Supreme,
The Truth that can be neither said nor thought;
Nor He has ties nor blemish nor decay;
Nor can the bigoted *schools* ever know Him;
Let me adore Him with tears of joy
For He is our life-guard and does protect
With motherly love and appears to us
As *Satguru** is *mona* † when we are.

[* *Satguru* means the Divine Teacher.
† *Vide* note to 2nd verse for 'Mona.']

அகரவுயி ரெழுத்தனைத்து மாகி வேறா
யமர்ந்தென லகிலாண்ட மனைத்து மாகிப்
பகர்வனவெல் லாமாகி யல்ல தாகிப்
பரமாகிச் சொல்லரிய பான்மை யாகித்
துகளறுசங் கற்பலிகற் பங்க யெல்லாந்
தோயாத வறிவாகிச் சுத்த மாகி
நிகரில்பசு பதியான பொருளை நாடி
கெட்டுயிர்த்துப் பேரன்பா னினைதல் செய்வாம். 25

25. Though letters, consonants, if joined to '*a*'
Can only sound and otherwise are mute,
Yet they are not by nature, birth, the same;
So Pasupathi The Beneficent Lord
Is the Guide of all things and yet not all;
With nor likes nor dislikes He does His act;
The *Maha Chaitanyam* ‡ in form He is;
By Himself He stands *not* describable;
Lo! Then, on Him with love I meditate.

[‡ *Maha* = great; *Chaitanyam* = Intelligence.

(*Pasu*= soul with *pasa*; *pathi* = Lord) = The Lord of souls.

c. f. "of letters, the letter '*a*' I am. Having pervaded "the whole universe with a portion of myself, I exist" – Gita. c. f. also the first verse of the sacred Kural:-

"அகர முதலவெழுத் தெல்லா மாதிபகவன் முதற்றே யுலகு"

(just as '*a*' heads all letters and helps them to sound, so the Supreme Brahm is the ruler of the universe). c f. 8th verse.]

4. சின்மயானந்தகுரு

அங்கைகொடுமலர்வி யங்கமதுபுளகிப்ப
அன்பினாலுருகிவிழிநீர்
ஆறாகவாராத முத்தியினதாவேச
வாசைக்கடற்குண்மூழ்கிச்
சங்கரசுயம்புவே சம்புவேயெனவுமொழி
தழுதழுத்திடவணங்குங்
சன்மார்க்கநெறியிலாத் துன்மார்க்கனேனையுந்
தண்ணருள்கொடுதாள்வையோ
துங்கமிருபக்குவச் சனகன்முதன்முனிவேர்கள்
தொழுதருகில்வீற்றிருப்பச்
சொல்லரியநெறியையொரு சொல்லாலுணர்த்தியே
சொரூபானுபூதிகாட்டில்
செங்கமலபீடமேற் கல்லாலடிக்குள்வளர்
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மாயானந்தகுருவே 1

4. GOD-HEAD AS THE ETERNAL GURU WHO IS KNOWLEDGE AND BLISS.

O *Dakshina-Murthy*,* O The Eternal *Guru*† who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*‡! O The Absolute Giver of the *Moksha*§ which is announced in the *Siddhanta*|| Philosophy! Thou didst, sitting on a priestly seat on the said mount under the Banyan tree, reveal in one sacred word the true spiritual knowledge and Thou didst also show the Supreme Eternal Bliss to be attained and enjoyed from such knowledge.

[* Dakshina-Murthy means the One sitting with the face turned to the South.

† Guru – Spiritual Teacher.

‡ The modern Trichinopoly. This mount was once governed by one *Tirusira*; hence the name probably.

§ Moksha means emancipation or liberation.

|| Vide note to 5th verse *supra*.]

Upon whom didst Thou deign to confer this boon? Certainly upon those full matured *Munis*¶, *Sanaka*Ω &c., who most inquisitively stood worshipping before Thee. But, as for my part, I doubt whether I may ever be able to find shelter in the bounties of Thy Grace: Because I have not yet made myself worthy Thy blessings and I am wanting in that kind of emotional worship, which must plunge me in Ananda*, being at the same time attended wit my offering of flowers with my tears of love raining down and my tongue blabbing with addresses directed to Thee such as *O Sankara*†! *O Swayambhu*‡! *O Sambhu*§!

[¶ Muni – Yogi.

Ω Sanaka, Sananta, Sanatana and Sanatkumara are the sons of Brahma (of the Trinity and are always called the *four saints*.

* *Ananda* – bliss.

† God is beneficent and hence the name *Sankara*.

‡ He is self-existent and hence the name *Swayambhu*.

§ He is beautiful to His devotees and hence the name *Sambhu*.]

ஆக்கையெனுமிடிகரையை மெய்யென்றபாவினான்
அத்தவிதாவாஞ்சையாதல்
அரியகொம்பிற்தேனை முடவனிச்சித்தபடி
ஆகுமறிவலிழவின்பந்
தாக்கும்வகையேதிநாட் சரியைகிரியாயோக
சாதனம்விடுத்தெல்லாஞ்
சன்மார்கமல்லவிவை நிற்கவென்மார்க்கங்கள்
சாராதபேரறிவதாய்
வாக்குமனமணுகாத பூரணப்பொருள்வந்து
வாய்க்கும்படிக்குபாயம்
வருவித்துவட்டாத பேரின்பமானசுக
வாரியினைவாய்மடுத்துத்
தேக்கித்திளைக்கநீ முன்னிற்பதொன்றுகாண்
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே 2

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! My *finite* intelligence has much relied on the durability of my body which is really as infirm as the deluged river-bank excavated beneath; so that any attempt on my part towards the adwaitha|| state of the said *Moksha* will be as feeble as that of a man crying for the moon.

Now, then, what is the true path of attaining the *infinite* knowledge? Even the sure appliances I have resorted to – namely – *Sariya*, ¶ *Kiriya*Ω and *Yoga*** have not produced any material effect upon me. Of course, no schools of philosophy can hope or profess to succeed without these *Sadanas*.*

O, then, for that day when with overwhelming joy, I will become absorbed by Thy Divine Grace in *the Eternal Happy Communion With Thee*! – The Supreme state of Infinite knowledge and Bliss where even the best of religious cannot reach, as it is beyond all thought and description; and where *Thou and Thou* alone dost remain to me, everything else including 'me' and 'mine' being lost and beheld in Thee and Thyself beheld in *all*.

[¶ *Sariya* means and includes all devotional moral practices – where the practiser surrenders his body to God (Siva).

Ω *Kiriya* means and includes all religious rituals and worship of God where he surrenders his Indriyas (organs of sense) to God.

** *Yoga* literally means 'Union' –viz., Union with the Divine and includes all psychical practices conducive to contemplation of God where he surrenders his *andakaranam* (internal senses) to Him.

* These 3 sadanas (practices lead the soul to true Divine knowledge and devotional love and, then, God who is all-Love or Sivam appears as Guru in the human form and imparts Gnana, which is the *fourth patham* (step) and enables the soul to give up itself to God and become absorbed in Him. Thus the four steps are Sariya, Kiriya, Yoga and Gnana.]

ஔவியமிருக்கநா னென்கின்றவாணவம்
அடைந்திட்டிருக்கலோபம்
அருளின்மைகூடக் கலந்துள்ளிருக்கமேல்
ஆசாபிசாசமுதலாம்
வெவ்வியகுணம்பல விருக்குமென்னறிவூடு
மெய்யநீவீற்றிருக்க
விதியில்லையென்னிலோ பூரணனெனும்பெயர்
விரிக்கிலுரைவேறுமுளதோ
கவ்வுமலமாகின்ற நாகபாசத்தினாற்
கட்டுண்டவுயிர்கண்மூர்ச்சை
கடிதகலவலியவரு ஞானசஞ்சீவியே
கதியானபூமிநடுவுட்
செவ்விதின்வளர்ந்தோங்கு திவ்யகுணமேருவே
சித்தாந்தமுத்திமுதலே
சிரிகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. 3

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Siva*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Since, as a matter of fact, I see

myself not free from many evil qualities such as egotism, envy, passions, desires, depravity &c., I am led to think that Thou art not dwelling in me. Art Thou, therefore, to be called limited and *not* Omnipresent? Certainly not, I should say. Because, Thou being the only *Sat* and *all* the rest *asat*† before Thee, nothing can ever affect Thy being immanent in all and animating *all*. And I know, indeed, that Thou art the transcendent motionless lord of the Moksha World and as such Thyself dost manifest and revivify by Thy *Gnana Sakti** the souls languishing under the hardest noose of *pasa*.Ω

[† Asat means and includes *all* other than the Sat (God).

* Gnana-Sakti means Divine Intelligence (the power of Chit).

Ω *Vide* note to the 8th verse.]

ஐவகையெனும்பூத மாதியைவகுத்ததனுள்
        அசரசரபேதமான
யாவையும்வகுத்துநல் லறிவையும்வகுத்துமறை
        ஆதிநூலையும்வகுத்துச்
சைவமுதலாமளவில் சமயமும்வகுத்துமேற்
        சமயங்கடந்தமோன
சமரசம்வகுத்தநீ யுன்னைநானணுகவுந்
        தண்ணருள்வகுக்கவிலையோ
பொய்வளருநெஞ்சினர்கள் காணாதகாட்சியே
        பொய்யிலாமெய்யரறிவிற்
போதபரிபூரண வகண்டிதாகாரமாய்ப்
        போக்குவரவற்றபொருளே
தெய்வமறைமுடிவான பிரணவசொரூபியே
        சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
        சின்மயானந்தகுருவே. 4

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Thou hast produced the five elements and from the five elements Thou hast created the objects of the universe both animate and inanimate. And to all creatures Thou hast thus imparted consciousness and revealed the Vedas and the like Sastras‡ and hast also appointed many religious systems, the *Saivaism*§ &c. And beyond the reach of all religious controversies. Thou hast fixed the blissful state of Mona||, where reigns supreme the conciliatory peacefulness.

How is it, then, Thou hast not bestowed Thy Grace upon me so as to enable me to approach Thee?

O Thou Infinite Lord of eternal entirety, whose form is known to be the *Pranava*¶ the real end of the Vedas, I do understand Thy real Provident Design: Thou wilt only reveal Thyself

in full to true profound *Bhaktas**, while, on the other hand, Thou dost never let thyself be felt by the feigned devotees.

[‡ Sastra means science or philosophy.

§ He mentions Saiva religion being the great post to Moksha and as such the mother *school*. The Saint later on says "சைவ சமயமே சமயம்" (The Saiva Religion and Philosophy is the perfects of all other systems). [It would appears that the great Ramalingam Pillai of Vadalur used to object to this *Samarasa Siddhanta* as a *Samayam*, as it meant a margin and a step merely. It should be merely called '*Saivam*', 'The Highest Anubava.' Ed.]

|| *Vide* note to the 2nd verse.

¶ *Vide* note to the 9th verse.

* *Vide* not to the 4th verse.]

ஐந்துவகையாகின்ற பூதபேதத்தினால்
    ஆகின்றவாக்கைநீர்மேல்
அமர்கின்றகுமிழியென நிற்கின்றதென்னநான்
    அறியாதகாலமெல்லாம்
புத்திமகிழுறவுண் டுடுத்தின்பமாவதே
    போந்தநெறியென்றிருந்தேன்
பூராயமாகநின தருள்வந்துணர்த்தலிவை\
    போனவழிதெரியவில்லை
எந்தநிலைபேசினு மிணங்கவிலையல்லால்
    இறப்பொடுபிறப்பையுள்ளே
எண்ணினானெஞ்சது பகீரெனுந்துயிலுறா
    திருவிழியுமிரவுபகலாய்ச்
செந்தழலின்மெழுகான தங்கமிவையென்கொலோ
    சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
    சின்மயானந்தகுருவே. 5

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! All the time I was ignorant of the bubble-like nature of my body, the product of the five elements, the summum bonum of my life was merely the pleasures of food, clothing and the like.

But, the moment I was graciously blessed with Thy knowledge, all my epicurean thoughts and aspirations *vanished*; my mind does ever since long after nothing else but Thee.

And what is more surprising to me is that, at the very thought of my mortal condition, my heart shudders, my body wears out like bees-wax exposed to fire, and, both night and day, I simply droop without sleep.

காரிட்டவாணக் கருவறையிலறிவற்ற
    கண்ணிலாக்குழவியைப்போற்
கட்டுண்டிருந்தவெமை வெளியில்லிட்டல்லாங்
    காப்பிட்டதற்கிசைந்த
பேரிட்டுமெய்யென்று பேசுபாழ்ம்பொய்யுடல்
    பெலக்கவினையமுதமூட்டிப்
பெரியபுவனத்தினிடை போக்குவரவுறுகின்ற
    பெரியவிளையாட்டமைத்திட்
டேரிட்டதன்சுருதி மொழிதப்பினமனைவிட்
    டிடருறவுறுக்கியிடர்தீர்த
திரவுபகலில்லாத பேரின்பவீட்டினில்
    இசைந்துதுயிங்கொண்மினென்று
சீரிட்டவுலகன்னை வடிவானவெந்தையே
    சித்தாந்தமூத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்துயே
    சின்மயானந்தகுருவே. 6

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Praise be to Thy maternal love to us. Seeing that we (souls) were lying concealed like an embryo in the darkness of *anava-mala*,* Thou didst benevolently take us out and set us to the cycle of re-births guarding us at the same time with five kinds of pain† and feeding and developing us with fruits of karma‡. And thou didst, then, cause us to play the part of *re-incarnation* in the worldly theatre and didst rightly call us the characters of ‘Jiva’; Thou didst also shew us from the Vedas the rules of our play to be strictly observed and acted upon; if they be strictly followed by us, we would be placed in the *Moksha* of Eternal Light and Bliss. Otherwise we would be hurled down to suffer under the horrors of *Yama’s*§ cruel punishment so as to mend ourselves for the *Eternal Liberation* without eternal damnation. O Lord, Thou art, thus, also out true Beloved *Mother*||

[* Vide notes to the 4th and 8th verses.

† The five kinds of pain are the pain – (1) arising from the state of an embryo, (2) from birth, (3) age, (4) illness and (5) death.

‡ Vide note to the 2nd verse. One of the five functions of God is to cause us to eat the fruits of our Karma. (Anugraha).

§ Yama is the Deity of Death and Hell.

|| Reference is to the motherhood of God (*i.e.*, Arul sakti of God).]

கருமருவுகுகையனைய காயத்தினடுவுட்
    களிம்புதோய்செம்பனையயான்
காண்டகவிருக்கநீ ஞானவனன்மூட்டியே

கனிவுபெறவுள்ளுருக்கிப்
பருவமதறிந்துநின் னருளானகுளிகைகொடு
பரிசித்துவேதிசெய்து
பத்துமாற்றுத்தங்க மாக்கியேபணிகொண்ட
பட்சத்தையென்சொல்லுவேன்
அருமைபெறுபுகழ்பெற்ற வேதாந்தசித்தாந்த
ஆதியாமந்தமீதும்
அத்துவிதநிலையரா யென்னையாண்டுன்னடிமை
ஆனவர்களறிவினூடுந்
திருமருவுகல்லா லடிக்கிழும்வளர்கின்ற
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. 7

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Grand was Thy *auspicious* presence on the beautiful mount *Sira* under the *Banyan* tree; grander still was that occasion when great emotion and solemnity were excited in the devotional hearts of the munis that stood then before Thee; and grandest was Thy sacred symbol, Thou didst respond to them, which at once signified the end of all ends or *antas**, namely, Vedanta, Siddhanta &c.

O my Master, boundless hath been Thy Grace to me; Seeing my intelligence rusted with ignorance like copper, Thou didst kindly put me in this corneous body and heat me with the fire of Gnana; and when I attained the desired maturity, viz., *mala-paribagam*, † Thou didst touch me with Thy Grace, which at once like the alchemist’s stone converted me into the finest gold, *i.e.*, realized divinity in me. Thou hast, indeed, made me Thy servant.

[* The *antas* (ends) are six in number, namely, (1) Vedanta, (2) Siddhanta, (3) Nathanta (the end of Natham or sound), (4) Bothanta (end of knowledge), (5) Yoganta (end of Yoga), and (6) Kalanta (end of all sciences, philosophies, &c). c.f. The Saint’s couplet

“வீறிய வேதாந்த முதன்மிக்க கலாந்தவரை - யாது
முணர்ந் தோருணாவுக் கன்பு வைப்பு தெந்நாளோ”

O for the day when I will attain knowledge like those who knew the six antas from Vedanta to Kalanta.

† The Tamil is “மலபரிபாகம்”]

கூடுதலுடன்பிரித லற்றுநிர்த்தொந்தமாய்ச்
குவிதலுடன் விரிதலற்றுக்
குணமற்றுவரவினொடு போக்கற்றுநிலையான
குறியற்றுமலமுமற்று
நாடுதலுமற்றுமேல் கீழ்நடுப்பக்கமென

நண்ணுதலுமற்றுவிந்து
நாதமற்றைவகைப் பூதபேதமுமற்று
ஞாதுருவின்ஞானமற்று
வாடுதலுமற்றுமே லொன்றற்றிரண்டற்று
வாக்கற்றுமனமுமற்று
மன்னுபரிபூரணச் சுகவாரிதன்னிலே
வாய்மடுத்துண்டவசமாய்த்
தேடுதலுமற்றவிட நிலையென்றமௌனியே
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. 8

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! As *Mowna* Guru Thou didst instill into my heart that the Final Bliss of Moksha, beyond which there is nothing to be attained, is where one overpowered with eternal joy becomes absorbed in Thee, the All-filling ocean of Bliss, who art beyond the cosmic condition and above *sutta maya** and yet inseparably connected with all so as not to be knowable either as monistic or as dualistic; who art the *Ninmala*† Being of changeless entirety beginningless or endless and hast neither quality nor name nor form nor an upper nor an under nor sides; who hast no such *tatwas*‡ like mind, tongue, &c. and consequently neither any purpose nor wearisomeness, nor pleasure nor pain; and who art neither the knowledge nor the knower.§

N. B. - The Saint means to give us to understand by this verse (33) that the nature of Brahman can, in no manner, be determined except by stating that *every attribute is denied of Him*, c.f. the 18th verse *supra*.

[* Sutta means pure or clear, as in undifferentiated original nature.

† Ninmala = not subject to mala or pasa or impurity; pure, unsullied.

‡ Tatwas. Vide note to 11th verse.

§ The words in the text are *Gnathuru* and *Gnana* which mean the knower and the knowledge respectively. Along with these words '*Gneya*' which means 'knowable' will be used by the Saint later on.]

தாராதவருளெலாந் தந்தருளமௌனியாய்த்
தாயனையகருணைகாட்டித்
தாளிணையென்முடிசூட்டி யறிவிற்சமாதியே
சாசுவதசம்ப்ரதாயம்
ஓராமன்மந்திரமு முன்னாமன்முத்திநிலை
ஒன்றோடிரண்டெனாமால்
ஒளியெனவும்வெளியெனவு முருவெனவுநாதமாம்
ஒளியெனவுமுணர்வுறாமற்
பாராதுபார்ப்பதே யேதுசாதனமற்ற

பரமவனுபூதிவாய்க்கும்
பண்பென்றுணர்த்தியதுபாராமலந்நிலை
பதிந்தநின்பழவடியர்தஞ்
சீராயிருக்கநின தருளவேண்டுமையனே
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. 9

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount Sira! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! With true motherly love and unlimited flow of Thy bountiful Grace, Thou didst as *Mowna* Guru appear to me and placing Thy sacred foot on my head, didst infuse into my mind that the sole *Sadhana** productive of the supremest Blissful experience of eternal and infinite nature is to *meditate on Thy Divine Arul*†; without ever thinking of the mere Yoga-knowledge being the Highest End; or without employing myself in trying to understand the nature of the *Mukta*'*s*‡ union in *Moksha* §neither as one nor as two, neither as Akas nor as sound, and neither as Light nor as something possessed of a form. O, then, my Lord, it is by the help of Thy *Arul Sakti* alone that I can ever think of reaching *this* supreme end of the ancient sages.

[* Sadhana means preparation or practice.

† Arul – Grace.

‡ Mukta is the sage emancipated from the bonds of existence

§ *Vide* note to 26th verse *supra*.]

போதமாயாதிநடு வந்தமுமிலாததாய்ப்
புனிதமாயவிகாரமாய்ப்
போக்குவரவில்லாத வின்பமாய்நின்றநின்
பூரணம்புகலிடமதாய்
ஆதரவுவையாம லறிவினைமறைப்பதுநின்
அருள்பின்னுமறிவின்மைதீர்த்
தறிவித்திநிற்பதுநி னருளாகிலெளியனேற்
கறிவாவதேதறிவிலா
ஏதம்வருவகையேது வினையேதுவினைதனக்
கிடானகாயமேதென்
னிச்சாசுதந்தரஞ் சிறிதுமிலையிகபரம்
இரண்டினுண்மலைவுதீரத்
தீதிலருள்கொண்டினியுணர்த்தி யெனைபாயாள்வையோ
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. 10

O *Dakshina-Murthy*, O The Eternal *Guru* who art, knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! Thou art the Perfect Lord of souls showing them Thy mercy and bestowing on them Eternal Heavenly Bliss. It is but Thy mercy that makes me eat the fruits of my *Karma* unperceived and, when my good and evil should become balanced, that will enable me to know Thee, indeed, as the universal sanctuary affording everlasting rest of Bliss||.

I cannot therefore, pretend to possess an independent power of knowledge. Blessed with Thy *Arul*,* I shall have no more ignorance, and no more *Karmaic* effects and no more embodiments, and in short, no more *actions* of my own.

Thou alone must grant me Thy knowledge and make me Thine eternal slave freed from humanity.

[|| The reference in this sentence is to the last 2 of the 5 functions of God – namely. *Dhroupava* and *Anugraha*, the first three being *Srishti* (creation), *Sthithi* (preservation) and *Samharam* (destruction) –*Vide* Translation of Thiruvartupayan, notes to 4th couplet. Chapter I.

* *Arul*. Vide note to 34th verse.

c.f. also 27th verse supra and notes there to about *sariya*, &c]

பத்திநெறிநிலைநின்று நவகண்டபூமிப்
பரப்பைவலமாகவந்தும்
பரவையிடைமூழ்கியு நதிகளிடைமூழ்கியும்
பசிதாகமின்றியேமுநா
மத்தியிடைநின்றுமுதிர் சருகுபுனல்வாயுவினை
வன்பசிதனக்கடைத்து
மௌனத்திருர்துமுயர் மலைநுழைதனிற்புக்கு
மன்னுதசநாடிமுற்றுஞ்
சுத்திசெய்தும்மூல ப்ராணனோடங்கியைச்
சோமவட்ட்த்தனடத்துஞ்
சொல்லரியலமுதுண்டு மற்பவுடல்கற்பங்கள்
தோறுநிலைநிற்கவீறு
சித்திசெய்துஞ்ஞான மலதுகதிகூடுமோ
சித்தாந்தமுத்திமுதலே
சிரகிரிவிளங்கவரு தட்சிணாமூர்த்தியே
சின்மயானந்தகுருவே. 11

O *Dakshina-Murthy*, O The Eternal *Guru* who art knowledge and bliss, Thou didst for the sake of souls manifest Thyself as such on the mount *Sira*! O The Absolute Giver of the *Moksha* which is announced in the *Siddhanta* Philosophy! The Highest end of Moksha can

never be attainable by *Sariya*, *Kiriya alone*, i.e., either by doing bhakti going on a pilgrimage all over the nine† continents and to all sacred bathing places, or by strict observance of the vow of silence curing the pain of hunger with dry leaves or water or air, or keeping the stomach empty withal its fire ‡ of digestion arising in seven flames§.

Nor can the Divine End be reached by the mere science of Yoga, in the practice of which one sitting within a mountain – *cave* enjoys the sweetest nectar produced by cleansing his ten *veins** and controlling and uniting in the Soma’s† orb the vital spirit and the fire in his body, or he acquires the super human power of preserving his body for many a *Kalpa*‡

How then, can the final liberation of bliss be attained? Certainly only by *knowing* and uniting myself in love to Thee, which is *the Pathi-Gnana*§ *the end and aim of all Gnana*.

[† The geographical positions of the 9 continents cannot be known.

‡ The fire of digestion is the vital air called – Samana which equally carries and distributes what is eaten and drunk. Its place is the stomach and its function is to digest food. There are 10 vital airs called தசவாயு (Dasavayu) which will be mentioned and explained in the appropriate place. (*Vide* Shwetashwetaropanishad Ch. 1, 4 and notes to it (Dr. E. Roer’s Translation) and Brihadaranyakopanishad I, 5th, Brahmana and also Prasna and Mundaka Upanishads).

§ The seven flames are the openings in the head, viz., the 2 eyes, the 2 ears, the 2 nasal cavities and the mouth. The fire of digestion arises through these openings.

* The 10 veins or தசநாடி (Dasa-nadi) are: - **Idai Kala** the canal which passes from the end of the spinal column to the head through the left nostril; (2) **Pingala**, the canal which passes as the above through the right nostril; (3) **Sushumna** the canal which passes straight through the six centres the anus, the private part, the navel, the heart, the uvula, and the fore-head; (4) **Kandhari**, the canal dividing itself into seven passages for the seven kinds of natham or sound being produced and located in the neck; (5) and (6), **Atti** and **Sikuvai** dividing themselves into ten branches in all occupy the eyes; (7) and (8) **Alampudai** and Purusha occupy the ears; (9) kuku which connects the navel and the generic organ; and (10) **Sankini** which occupies the organ of generation.

† Soma is the moon which is said to remain in our forehead for our benefit.

‡ Kalpa is the cosmic period from the renovation to the destruction of the worlds.

§ Pathi = Lord; Gnana = true knowledge; true knowledge of the supreme Lord (God).

|| Gnana are of three kinds in general, viz., Pasa-Gnana (knowledge of Prapancha), Pasu-Gnana (knowledge of self), and Pathi-Gnana (knowledge of the Lord).

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5. மௌனகுரு வணக்கம்.

ஆசைநிக ளத்தினை நிர்த்தூளி படவுதறி
    ஆங்கார முளையை யெற்றி
அத்துவித மதமாகி மதமாறு மாறாக
    அங்கையின் விலாழி யாக்கிப்
பாசவிரு டன்னிழ லெனச்சுளித் தார்த்துமேற்

பார்த்துப் பரந்த மனதைப்
பாரித்த கவளமாய்ப் பூரிக்க வண்டுமுக
படாமன்ன மாயை நூறித்
தேசுபெற நீவைத்த சின்முத்தி ராங்குசச்
செங்கைக் குளேய டங்கிச்
சின்மயா னந்த்சுக வெள்ளம் படிந்துநின்
திருவருட் பூர்த்தி யான
வாசமுறு சற்சார மீதென்னை யொருஞான
மத்தகஜ மெனவ ளர்த்தாய்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூவன்
மரபில்வரு மௌன குருவே 1

5. ADORATION TO MAUNA-GURU (THE SAINT'S SPIRITUAL TEACHER).

O *Mauna Guru*, the prince of Yogins, you are the preceptor of *Mantra** as well as *Tantra*† being a follower of the *school* of Tirumular. Laudable has been your spiritual affection towards me. It has done me not only the negative but also the positive good. Negative good, in that it has expelled from me the elephant-like beastliness with the result that I have thrown off the chains of desire and pulled off the peg of self-pride and, brutish with the true advaita knowledge, I have drunk in as with the elephant's proboscis the sweets of the six alien systems* of Faith; and that, roaring and flying away from my own shadow of my ignorance, I swallowed up to my fill the wandering mind and stripped out the front-let of *maya mala*.†

When I was, thus, made fit to receive your Grace, you began to show me to my benefit the real *positive* aspect of your benevolence – that is – fixing me to the goal of your *chin-mudra*‡ and fostering me like an elephant whose rut is Gnana§ in the province of your Grace, you plunged me deep in the surpassing bliss of Divine Knowledge.‖

[* *Mantra* is Veda and † *Tantra* is Agama. c. f. Tirumular's verse:-

(The Veda and the Agama are both of them true, both being the Words of the Lord. Think that the first is the general, and the second is the special treatise. Both being the Words of God, if you ask why there is difference between them, the reply is that the great will perceive no difference). This verse is from the Saint Tirumular's sacred Poem called "Tirumantram." He is said to have sat in Yogic contemplation for 3,000 years and sang his "Tirumantram" in 3,000 verses from what he enjoyed in these 3,000 years. The translation of this work is being done in this journal. [Saint Thayumanavar claims descent from Tirumular through his Guru Mouna Desikar].

[* Six alien systems are: 1. Lokayata (materialism), 2. Buddhism, 3. Jainism. 4. Mimamsaka (the doctrine holding that Karma is the first cause). 5. Pancharatra (bigoted Vishnuvism stopping with Mulaprikriti). 6. *Mayavatham* (Doctrine of Idealism). These six schools are considered imperfect for their intolerance and bigotry *inter alia*.

† *Maya mala* as here used includes Karma mala that causes it.

‡ *Chin-mudra* is the Holy Symbol formed of the thumb and the fore-finger joined at their ends separating the other 3 fingers. The symbol will explain the relation of God to the world as well as souls in the latter's conditioned and unconditioned (moksha) states.

§ Gnana means Divine Knowledge. Vide note to 22nd verse.

|| The blissful effect of initiation and its consequent indispensability to Salvation are suggested in this verse 37.]

ஐந்துவகை யாகின்ற பூதமுத னாதமும்
அடங்கவெளி யாக வெளிசெய்
தறியாமை யறிவாதி பிரிவாக வறிவார்கள்
அறிவாக நின்ற நிலையில்
சிந்தையற நில்லென்று சும்மா விருத்திமேற்
சின்மயா னந்த வெள்ளந்
தேக்கித் திளைத்துநா னதுவா யிருக்கநீ
செய்சித்ர மிகநன் றுகாண்
எந்தைவட வாற்பரம குருவாழ்க வாழவரு
ளியந்ந்தி மரபு வாழ்க
வென்றடியா மனமகிழ வேதாக மத்துணி
பிரண்டில்லை யொன்றென் னவே
வந்தகுரு வேவீறு சிவஞான சித்திநெறி
மௌனோப தேச குருவே
மந்த்ரகுரு வேயோக தந்தரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. 2

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular. Marvellous indeed, was your favor done to me. You raised me to the great sage's state of perfect consciousness where the mind was made inactive and tranquil by the conquest of the *tatvas** from the five elements to the sound and, therefore, I became overpowered and identified myself with the supreme Gnana† of bliss.

O Venerable Teacher, you came and instructed the truth of unity between the Veda and the Agamas so as to induce the beloved disciples to send up applause again to the sacred Foot of our Supreme Guru‡ who sat under the Banyan tree in the North and also to the *school* of Nandi Deva§ who unveiled this truth for the world.

O Silent Teacher, thus you have initiated me into the main path of acquiring the Supreme *Sivagnana*.||

[* The tatvas are those of man, viz. **5** elements, **5** organs of sensation, **5** objects of senses, touch, smell &.c, **5** organs of action, mouth, foot, &c., and **4** andakaranas – these **24** with the **7** vidhya tatvas and the **5** sutta or siva tatvas ending with 'sound', form the **36** tatvas. These are called internal tatwas. Vide not to 11th verse.

† Gnana = knowledge of God.

‡ Guru means Teacher. The reference is to the auspicious Dakshina Murthy.

§ Nandi Deva is the first disciple of the Supreme Guru (Siva).

|| Sivagnana means knowledge of Siva (God).]

ஆதிக்க நல்கினவ ராரிந்த மாயைக்கென்
னறிவின்றி யிடமில் லையோ
அந்தரப் புஷ்பமுங் கானலின் னிருமோ
ரவசரத் துபயோ கமோ
போதித்த நிலையையு மயக்குதே யபயநான்
புக்கவரு டோற்றிடாமல்
பொய்யான வுலகத்தை மெய்யா நிறுத்தியென்
புந்திக்கு ளிந்த்ர ஜாலஞ்
சாதிக்கு தேயிதனை வெல்லவு முபாயநீ
தந்தருள்ள தென்று புகல்வாய்
சண்மத ஸ்தாபனமும் வேதாந்த சித்தாந்த
சமரசநிர் வாக நிலையும்
மாதிக்கொ டண்டப் பரப்பெலா மறியவே
வந்தருளு ஞான குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே 3

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular. Who gave *Maya*Ω this wonderful power of fascination? Has it no other place in the Universe but my intelligence? It bewitches me from the Holy End of your teaching and makes this world appear to me to be eternal and unchangeable so as to preclude me from obtaining the *Divine Arul*.¶

O Spiritual Teacher, may you bless me with the firmness of thought to conquer this deceitful *Maya*; because I do apprehend that any more conceding to it on my part is as absurd as to aspire for the fair flowers or the sky of water of the mirage.

O reverence to you, my Guru, who let all the world know through my initiation the necessity of establishing the six* local schools of religion and the ecstasy of perceiving the supreme stage† of unity between the Vedanta and the Siddhanta.

[Ω Maya means cosmic matter. Vide note to 37th verse.

¶ Arul means Grace. It is also called Arul Sakti (of God).

* Six local schools of religion: Our beloved Saint Thayumanavar (as Vedanta Siddhanti or still more appropriately **Saiva Siddhanti, i.e. the knower and embracer of the True End (of the Vedas) – viz. the true meaning that God is Siva or Love** in his absoluteness when He is the motionless **Parabrahmam devoid of form and attribute and beyond the reach of the Vedagamas and**

of the human mind and tongue) rightly recognizes the need of the six dualistic Saiva Schools leading at once to the True End stated above. The 6 schools are: - (1) The Saivaism personifying Siva as – Tandava Bushana or Lord of the World dancing. (2) Pasupataism personifying Siva as Pasupathi (Lord of Souls) wearing ashes and having large braids of hair. (3) Maha-vrataism personifying Siva as wearing a garland of bones (Lord of Sutta Vidhya Bhavana). (4) Kala-Mukaism personifying Siva as wearing strings of beads of crystals and of those called putra-dipa. (5) Vama who worship Siva personified as holding fire and wearing sacred thread (punool) and as being the Lord of Sakti (Kala Bhuvana). (6) Bhairavites whose God (Siva) is represented as Bhairava holding Tamuruka (drum) in his hand and wearing ankle-rings in the leg).

† The Supreme End of the Saiva Siddhanta *school* being to identify oneself with God as Love where dualism is no more in the Anubhava, is True Vedanta.]

மின்னனைய பொய்யுடலை நிலையென்று மையிலகு
விழிகொண்டு மையல் பூட்டும்
மின்னார்க ளின்பமே மெய்யென்றும் வளர்மாட
மேல்வீடு சொர்க்க மென்றும்
பொன்னையழி யாதவளர் பொருளென்று போற்றியிப்
பொய்வேஷ மிகுதி காட்டிப்
பொறையறிவு துறவீத லாதிநற் குணமெலாம்
போக்கிலே போக விட்டுத்
தன்னிகரி லோபாதி பாழ்ம்பேய் பிடித்திடத்
தரணிமிசை லோகா யுதன்
சமயநடை சாராமல் வேதாந்த சித்தாந்த
சமரச சியானு பூதி
மன்னவொரு சொற்கொண் டெனைத்தடுத் தாண்டன்பின்
வாழ்வித்த ஞான குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. 4

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular. O Spiritual Guru, I greatly esteem Your Divine love in taking me into your service and, in one word, inspiring me with the Supreme knowledge of unity between the Vedanta and the Siddhanta. O, you have thus saved me, indeed, from being led away into the pandemonium of *Lokayata.**

Horrible are the evils of a Lokayata: his physical body, transient as it is like a flash of lightning, is the soul eternal for him. His *summum bonum* is the sensual pleasures of the society of women who can easily charm him with their black painted eyes. His *Svarga*† is the high storied house to enjoy those pleasures in. To him the eternal Sat is the wealth that can procure him all these.

Thus vainly indulging himself in the carnal pleasures of this life he becomes, of course, devoid of good qualities *patience*, *perceptivity*, *renunciation* and *charity* and possessed of the evil qualities lopa &c.‡

[* Lokayata is materialism. Vide note to 37th verse.

† Svarga is the Heaven which is abode of Gods. This is not *Moksha*.

‡ The saint refers to the five evil qualities (1) Kama (desire of lust), (2) Krodha (anger), (3) Lopa (covetousness), (4) Mada (pride) and (5) Matsara or Macharya (envy). These five are the principle bad qualities giving birth to many sub-divisions.]

போனக மிருக்கின்ற சாலையிடை வேண்டுவ
    புசித்தற் கிருக்கு மதுபோற்
புருஷர்பெறு தர்மாதி வேதமுட னாகமம்
    புகலுமதி னாலாம் பயன்
ஞானநெறி முக்யநெறி காட்சியனு மானமுதல்
    நானா விதங்க டேர்ந்து
நானா னெனக்குளறு படைபுடை பெயர்த்திடவு
    நான்குசா தனமு மோர்ந்திட்
டானநெறி யாஞ்சரியை யாதிசோ பானமுற்
    றணுபக்ஷ சம்பு பக்ஷம்
ஆமிரு விகற்பமு மாயாதி சேவையும்
    அறிந்திரண் டொன்றென் னுமோர்
மானத விகற்பமற வென்றுநிற் பதுநமது
    மரபென்ற பரம குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
    மரபில்வரு மௌன குருவே. 5

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular. You have well taught me the supreme universal nature¶ of our Saiva Siddhanta Philosophy. That it teaches us that, as in a public kitchen, we can find all needful victuals to eat, so the *Vedagamas** lay down the several aims of existence for man such as *dharma*† &c; that *Gnana-Marga*‡ in the direct and immediate means for attaining the Highest End; that we should, therefore, try to destroy our self-consciousness and, applying ourselves to such methods of reasoning as induction, analogy, argument from sight &c., we should by *Sadhana-chatushtaya*§ discriminate ourselves from our Lord as well as this world of *maya* and get through the gradational steps of *Sariya*|| &c; and that we can, then, reach the final *advaita* state of *moksha* (called *Siva-sayugya*Ω in the Vedas) where we will be neither one or two with the Supreme Siva enjoying Him as All-love.

[¶ c.f. last para of 39th verse (Translation) and notes.

* The word 'Vedagamas is the compound of 'veda' and 'agama.'

† *Dharma*. Here the reference is to the four purusharthas (1) Dharma called in Tamil 'Aram' (அறம்) means 'moral acts', (2) Artha called in Tamil 'porul' (பொருள்) means 'wealth,' (3) Kamya called in Tamil

'Inbam' (இன்பம்) means 'pleasure', (4) Moksha called in Tamil 'Veedu' (வீடு) means 'emancipation.' These 4 are also called 'purushartha chatushtaya.'

‡ Gnana-marga means path of knowledge of God. Vide also notes to 22nd and 37th verses. Bhakti-marga or Karma-marga and Yoga-marga are accessory to the *gnana-marga*.

§ '*Sadhana-chatushtaya* are the four great means or qualities for the Vedantic discipleship going by 4 technical names and meaning (1) discrimination of atma and anatma, (2) a strong disregard for earthly and heavenly rewards, (3) quiescence (Sama), Self-restraint (Dama), faith (Sraddha), concentration of thought (Samadhana), abstinence (Uparathi), and endurance (Titiksha). These 6 are called angams or parts or precepts of the 3rd Sadhana and (4) an intense desire for emancipation and salvation (moksha). [Note how these Sadana chatushtaya have to be attained before following the Sohambavana marga of Sariya, Kriya &c.

|| Vide note to 27th verse for definition of Sariya, Kriya, Yoga and Gnana.

§ *Siva-sayugya*. Lit. intimate union with Siva (in His Absolute nature as Love). This is the final Moksha or The Eternal Liberation mentioned in the Vedas and attainable by Gnana alone. There are 3 states below this. Viz., (1) *Siva Saloka* means 'in the same world of Siva, and is attainable by Sariya;' (2) *Siva-Samipya* means 'in the vicinity of Siva and is attainable by Kiriya;' (3) *Siva-Sarupya* means 'getting likeness of the nature of Siva, and is attainable by Yoga.' So the True Vedantin whose end is, "Sivoham bhavana" must have gone through the above 4 steps Sariya &c. c.f. 36th verse, and end of 39th verse. ["In my Father's house, there are many mansions."]

கல்லாத வறிவுமேற் கேளாத கேள்வியுங்
　　கருணைசிறி தேது மில்லாக்
காட்சியுங் கொலைகளவு கட்காம மாட்சியாக்
　　காதலித் திடுநெஞ் சமும்
பொல்லாத பொய்ம்மொழியு மல்லாது நன்மைகள்
　　பொருந் துகுண மேது மறியேன்
புருஷர்வடி வானதே யல்லாது கனவிலும்
　　புருஷார்த்த மேது மில்லேன்
எல்லா மறிந்தநீ யறியாத தன்றெனக்
　　கெவ்வண்ண முய்வண் ணமோ
இருளையிரு ளென்றவர்க் கொளிதா ரகம்பெறு
　　மெனக்குநின் னருடா ரகம்
வல்லா னெனும்பெய ருனக்குள்ள தேயிந்த
　　வஞ்சகனை யான நினையாய்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
　　மரபில்வரு மௌன குருவே. 6

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular.

I am fully convinced of the frailties of *bare knowledge*;* I am in no way much better than what I should have been, if I had not acquired this knowledge which I have, by learning as well as hearing. For, I have not yet imbibed the divine qualities like fellow-feeling &c., after giving up the low aspirations for lying, killing, pilfering, drinking and lust-fullness.

O my spiritual Guide, You know that I am simply bearing a human frame without ever trying to realize the true end of my existence. And, you being the sole Lord of All-powerfulness, I can never hope of reaching the Salvation except by the *Light of Your Grace*.*

May You, therefore, place me under your control and protect me.

[* The Saint unravels in this verse the excellence of *Saiva Siddhanta School.* Mere knowledge of "Sadhana chatushtaya" can not procure the Highest Goal; but, after acquiring it as a matter of course, the pure soul should, by successive stages of Sariya, Kriya, Yoga and Gnana, rise and reach, through God's Grace, the Moksha of Sivohambhavana (the Supreme Adhwaita End). c.f. 41st verse and Mr. Suba Row's "Discourses on the Bhagavat-Gita" where against the Non-theistic Sankhya Philosophy he observes "While Parabrahman remains passive, Prakriti goes on creating the cosmos *without its interference.* It is not possible to get rid of *Prakriti* or its *Gunams* altogether" i.e. Karma which is the inevitable result of *Prakriti*.' Vide page 84, Edition of 88.]

கானக மிலங்குபுலி பசுவொடு குலாவுநின்
கண்காண மதயா னைநீ
கைகாட்ட வுங்கையா னெகிடிக் கெனப்பெரிய
கட்டைமிக வேந்தி வருமே
போனக மமைந்ததென வக்காம தேனுநின்
பொன்னடியி னின்று சொலுமே
புவிராஜர் கவிராஜர் தவராஜ னென்றுனைப்
போற்றிஜய போற்றி யென்பார்
ஞானகரு ணாகர முகங்கண்ட போதிலே
நவநாத சித்தர் களுமுன்
னட்பினை விரும்புவார் சுகர்வாம தேவர்முதன்
ஞானிகளு முனைமெச் சுவார்
வானகமு மண்ணகமும் வந்ததெதிர் வணங்கிடுமுன்
மகிமையது சொல்ல வெளிதோ
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. 7

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular.

Your glory surpasses the utmost stretch of expression. By virtue of your divine presence, the wild tiger is inspired to love and be sociable with the cow. Even the furious elephant obeys your beck and call and carries, as it were, the fuel for your fire. Every things is at your command; why, the †*Kama-dhenu** waits at your feet with readiness of will to proffer you any food you like.

Kings, scholars and great sages such as *Suka*, *Vama-Deva*† &c., do extol your supremacy, as the king of ascetics. Your gracious look can win the hearts of the nine *Siddhas*‡ of powers.

In short it is no wonder if both heavenly and earthly beings shall come and prostrate before you.

[* Kama-Dhenu is the heavenly cow of plenty supposed to give whatever her favorite wants.

† These sages belong to the group of munis whose number is 31.

‡ The 9 siddhas of supernatural powers are: - (1) Satyanatha, (2) Sakodhanatha, (3) Adhi-natha, (4) Vakuli-natha, (5) Madhankanatha, (6) Matsyaindra-natha, (7) Gataindra-natha and (8) Ghoraka-natha.]

சருகுசல பக்ஷணிக ளொருகோடி யல்லாற்
சகோர பக்ஷிகள் போலவே
தவளநில வொழுகமிர்த தாரையுண் டழியாத
தன்மைய ரனந்த கோடி
இருவினைக ளற்றிரவு பகலென்ப தறியாத
ஏகாந்த மோன ஞான
இன்பநிஷ்டையர்கோடி மணிமந்த்ர சித்திநிலை
எய்தி னர்கள் கோடி சூழக்
குருமணி யிழைத்திட்ட சிங்கா தனத்தின் மிசை
கொலுவீற் றிருக்கு நின்னைக்
கும்பிட்ட னந்தமுறை தெண்டனிட் டென்மனக்
குறையெலாந் தீரும் வண்ணம்
மருமல ரெடுத்துனிரு தாளையர்ச் சிக்கவெனை
வாவென் றழைப்ப தெந்நாள்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. 8

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the school of Tirumular.

If no words of praise can comprehend the supreme limits of your glory, may I think of *enjoying*§ you in such gloriousness. I do ardently wish for the day when I will be permitted always to offer my reverential worship to your feet with fragrant flowers, while you would be seated on the rich ornamental throne, surrounded by the various classes of ascetics – namely – those who can preserve their body by taking in dry leaves and water; and those who can do so by feeding on the lunar beams like the Greek-partridge,* and those free from bondage of action and both day and night immersed in the eternal bliss of silent meditation in solitude; and, above all, those incomparable Siddhas who are possessed of eight kinds of *Siddhis* or powers.†

[§ Seeing that his Guru's glory is beyond all description, the saint indulges himself in the alternative of realizing it by actual enjoyment prayed for.

* The Greek-partridge is called 'Perdix rufa' said to feed on the moon's beams. In the text, it is called 'Sahora.'

† The 8 siddhis are: - (1) *anima* (minuteness) endowed with which one can make his way into a solid rock. (2) *laghima* (lightness) endowed with which one can ascend to the Solar Sphere upon a sun-beam, &c. (3) *mahima* (magnitude) endowed with which one can expand himself to occupy all space; (4) *Prapti* (reach) endowed with which one can touch the moon with the tip of finger (5) *Prakamya* (unobstruction of wish) endowed with which one can, dive or float in earth as in water; (6) *Vasita* (subjugation of nature) is the power over the elements and elementary beings; (7) *Isita* (dominion) in which inanimate things obey command; (8) *Yatakamavasayita* is obtaining any thing desired such as converting poison into ambrosia. C.f. notes to “siddhas” under 21st and 43rd verses.]

ஆங்கார மானகுல வேடவெம் பேய்பாழ்த்த
வாணவத் தினும்வ லிதுகாண்
அறிவினை மயக்கிடு நடுவறிய வொட்டாதி
யாதொன்று தொடினு மதுவாய்த்
தாங்காது மொழிபேச மரிகரப் பிரமாதி
தம்மொடு சமான மென்னும்
தடையற்ற தேரிலஞ் சுருவாணிபோலவே
தன்னிலசை யாது நிற்கும்
ஈங்கர ரெனக்குநிக ரென்னப்ர தாபித்
திராவணா கார மாகி
இதயவெளி யெங்கணுந் தன்னரசு நாடுசெய்
திருக்குமித னொடெநே ரமும்
வாங்காநி லாதடிமை போராட முடியுமோ
மௌனோப தேச குருவே
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. 9

O *Mauna Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular.

O my Divine Master, hard it is for me to contend against the sinful *Egotism*. It is the fierce notion of self-property and as such is worse than anava which is mere ignorance. Its evils are many and great: - It stupefies my intelligence and deprives it of its Sattvic‡ rectitude. It does, like the haughty Ravana, § esteem itself as inferior to none else in the universe not even to Trimurti, i.e., Brahma, Vishnu and Rudra.

Heterodoxy is its Orthodoxy and with this maxim it sits firm over my intelligence.

[‡ Sattvic – referable to satva guna (goodness)

§ Ravana is the ten-headed demon, chief of Rakshasas, King of Lanka, vanquished by Rama.]

பற்றுவெகு விதமாகி யொன்றைவிட் டொன்றனைப்
பற்றியுழல் கிருமி போலப்
பாழ்ஞ்சிந்தை பெற்றநான் வெளியாக நின்னருள்

பகர்ந்துமறி யேன்று விதமோ
சிற்றறிவ தன்றியு மெவரேனு மொருமொழி
திடுக்கென் றுரைத்த போது
சிந்தைசெவி யாகவே பறையறைய வுதரவெந்
தீநெஞ்ச மனவ ளாவ
உற்றுணர வுணர்வற்றுன் மத்தவெறி யினர்போல
உளறுவேன் முத்தி மார்க்கம்
உணர்வதெப் படியின்ப துன்பஞ்ச் சமானமாய்
யுறுவதெப் படியா யினும்
மற்றெனக் கையநீ சொன்னவொரு வார்த்தையினை
மலையிலக் கெனநம் பினேன்
மந்த்ரகுரு வேயோக தந்த்ரகுரு வேமூலன்
மரபில்வரு மௌன குருவே. 10

O *Mauna-Guru*, the prince of Yogins, you are the preceptor of Mantra as well as Tantra being a follower of the *school* of Tirumular.

Being possessed of a restless *mind** like a rambling maggot, I was not able to know the supreme effect of your grace *on which I should be ever intent for my final liberation.* And I can never expect to get it through the *dvaita*† knowledge where the idea of 'I' never dies out.

If I should hear any sacred word uttered by any one casually, out of a pinching desire to grasp it I get myself into confusion and blab as in a state of stupor.

How can I, therefore, hope to reach the true path of salvation after getting my good and bad karma equipoised?

But, however, O Lord, I would never think of any thing else but that *One Word* which you taught me at my initiation.

[* Mind is here used as representing 'andakarana'.

† *Dvaita* = dualistic. The dvaita schools hold that God is eternally separate from nature (maya) and from the human soul. The dvaita practice or *sadhana* a necessary unavoidably preliminary in all schools is to worship or contemplate God in the second person in any form. Though the multitude of devotional practices falling under either *Sariya*, or *Kriya* or *Yoga* are all dualistic yet in the fourth and *Moksha* state of Divine Gnana, the duality ceases and lapses into advaita or non-duality, since then, the mukta lays down his soul to and identifies himself with God. Vide note to 27th verse.]

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6. கருணாகரக்கடவுள்.

நிர்க்குண நிராமய நிரஞ்சன நிராலம்ப
நிர்விஷய கை வல்ய மா
நிஷ்கள வசங்கசஞ் சலரகித நிர்வசன
நிர்த்தொந்த நித்த முக்த

தற்பரவிஸ்வாதீத வ்யோமபரி பூரண
சதானந்த ஞான பகவ
சம்புசிவ சங்கர சர்வேச வென்றுநான்
சர்வகா லமுநி னைவனோ
அற்புத வகோசர நிவர்த்திபெறு மன்பருக்
கானந்த பூர்த்தி யான
அத்திவித நிச்சய சொரூபசா க்ஷாத்கார
அனுபூதி யனுசூத முங்
கற்பனை யறக்காண முக்கணுடன் வடநிழற்
கண்ணூ டிருந்த குருவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. 1

6. GODHEAD AS THE SUPREME LORD OF GRACE.

47. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom!* O Transcendent unknowable Teacher, who didst manifest Three-Eyed, † under the banyan tree in the North, and let Thy fit disciples‡ realize and enjoy Thy Perfect nature and bliss and Thy true advaita relation to the universe. O Supreme Siva, let me offer my incessant prayers to Thee in these terms:-

O Sankara, Sambhu, Sadasiva
Sarvaisa, Sadananda, Bhagava,
Nirguna, Niramaya, Niranjana,
Niralamba, Nishkala, Nirvachana,
Nirdhonda, Kaivalya, Nirvishaya,
Nitya, Sangala-rahitha, Tatpara, mutta
Asanga, Visvathitha, Vyoma, Purna, §
O Sanakra, Sambhu, Sadasiva!

[* The word in the text is chitsabha (hall of wisdom)

† Supreme Siva is Three-Eyed when personified.

‡ The reference is to the Auspicious Dakshina-murthy who enlightened the great munis Sanaka &c. *Vide* 26th verse with notes and notes to 'chin-mudra' in 37th verse.

§ The meanings of these addresses respectively are: - (1) Benefactor, (2) Happy being, (3) All-love, (4) Universal ruler, (5) Ever blissful, (6) Owner of wealth, power, praise, felicity, knowledge, and indifference or aversion to worldly objects, (7) Void of properties, (8) free from disease, (9) guileless or sincere, (10) Self-existent or Self-supporting, (11) Indivisible or Entire, (12) Indescribable or Unspeakable, (13) Not dual or two, (14) Absolute Bliss, (15) free from passion or desires; dispassion, (16) Nitya=*eternal and unchangeable*; or *ever existent and unchangeable*, (17) careless and free from cares, (18) Intent on doing good or beloved to souls, (19) Unconditioned or sinless, (20) Not attached to anything; finding no resistance, (21) accessible or welcome to all alike; also may mean Extra-cosmic, (22) filling the Ether or Akas in full, (23) Omnipresent c.f. also 3rd verse.]

மண்ணாதி யைந்தொடு புறத்திலுள கருவியும்
        வாக்காதி சுரோத் ராதியும்
வளர்கின்ற சப்தாதி மனமாதி கலையாதி
        மன்னு சுத்தாதி யுடனே
தொண்ணூற் றொடறுமற் றுள்ளனவும் மௌனியாய்ச்
        சொன்னவொரு சொற்கொண் டதே
தூவெளிய தாயகண் டானந்த சுகவாரி
        தோற்றுமதை யென்சொல் லுகேள்
பண்ணாரும் மிசையி னொடு பாடிப் படித்தருட்
        பான்மைநெறி நின்று தவறாப்
பக்குவ விசேஷராய் நெக்குநெக் குருகிப்
        பணிந்தெழுந் திருகை கூப்பிக்
கண்ணாறு கரைபுரள நின்றவன் பரையெலால்
        கைவிடாக் காட்சி யுறவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
        கருணா கரக் கடவுளே. 2

48. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom, so that, Thy self-controlled devotees who are ever intent on Thy Divine Arul may always realize and enjoy Thee by prostration and worship with sweet melodious hymns with tears overflowing and melting hearts and emaciated bodies!

O how exalting is that Holy Word Thou hast taught me as Mauni*! No words to describe its blissful consequences. The moment I began to contemplate it, I was able to experience the universal Heavenly Joy in the Akas of Thy knowledge wherefrom the **96** Tatvas† and the rest were burnt away at once – namely – the external tatvas and the internal tatvas beginning with *earth*, beginning with *mouth*, beginning with *skin*, beginning with *sound*, beginning with *manas*, beginning with *kalai* and beginning with *sutta-vidhai*.

[* Herein is implied the theory of Guru-darsana, i.e., of God initiating the worthy devotees among men (Sakalars) through the instrumentality of human form or Muktas or Bhaktas or Siddhas. c.f. notes to the 37th verse about 'initiation.'

† The **96** tatvas are (a) the 36 internal tatvas, **5** gross elements, **earth, water, fire, air** and **either**, - **5** organs of intellect, **skin, tongue, eye, nose** and **ear**, - **5** rudimentary undifferentiated subtle elements from which the gross elements are produced i.e., **sound, touch, taste, smell, color, - 5** organs of action, **mouth, foot, hand, arms, - genitals, - 4** andakaranas **chittam** (thinking), **mind** (doubting), **ahankaram** (wrongly resolving), **buddhi** (properly determining); These 24 are atma tatvas or component parts of the soul) – **7** vidhya tatvas **kala** (time), **niyati** (destiny or necessity), **kalai** (inducing souls to sense of duty), **vidhai** (imparting knowledge to souls), **Irakam** (exciting desire in them), **purusha** (consciousness produced by the preceding five kala, &c. when joined together), maya (force of nature) – **5** siva tatvas **sutta-vidhai** (predominance of gnana over Kriya), **Iswaram**

(predominance of Kriya over gnana), **sathakklam** (equilibrium of Kriya and gnana), **sakti** (act) **sivam** or **sound** (gnana) and (b) the 60 external tatvas, viz., **5** parts of earth, **hair, bones, external skin, blood vessels, flesh**, +**5** parts of water, **fluid water, blood, semen, marrow** and **fat** + **5** parts of fire, **hunger, sleep, fear, cohabitation** and **laziness – 5** parts of air, **running, walking, standing, staying** and **lying – 5** parts of Ether, **kama** (sexual love), **krodha** (anger) **Lopa** (avarice), **mada** (pride), **macharya** or **matsara** (envy), (These 25 are the products of the five elements) – 10 vital airs, **prana** (inhaled and exhaled air, 12 inches are produced from the nose of which 8 inches go in and 4 inches go out; in so doing 24, 600 breaths are inhaled in one day), **apana** (downward air causing discharge of excretions), **udana** (the air going upwards from the sole of the foot to the head and causing stoutness), **vyana** (the regulating air that circulates and is the cause of energetic action), **samana** (carries and distributes food and water and digests food in the stomach; it corresponds to what the modern scientist calls 'gastric juice'), **Naga** (causing coughing and sneezing for the benefit of the body), **koorma** (giving vitality to the eye), **krihara** (causing laziness and yawning's), **Devadatta** (cause of twinkling and laughing), **Dhanangaya** (the vital air that fattens) – **10** veins blood vessels (vide notes to 36th verse) – **5** objects of the organs of action above said, **vachana** (speech), **gamana** (going), **Dhana** (gift), **visarga** (discharge), **ananda** (pleasure carnal) – **4** articulate sounds, **sookumai** (sound in the navel), **Pisanti** (sound produced in the throat), **madhyama** (sound formed within the throat), **vikari** (articulate sound from the tongue or mouth) – **3** gunas or gunams, **sattva** (goodness), **Rajas** (foulness), **Tamas** (darkness) – **3** ahankaras or egotism, **vaikrita** – (the egotism in which goodness (sattva) predominates over foulness (Rajas) and darkness (Tamas), **Bhutadi** (the egotism in which darkness predominates over goodness and foulness), **Taijasa** (the egotism in which foulness predominates over goodness and darkness). c.f. "From the first egotism (vaikrita), the five organs of sensation and the five organs of action and the mind are produced; from the 2nd egotism (Bhutadi) the five rudimental elements proceed; and the 3rd egotism (Taijasa) being 'active' or 'ardent' influences both the organs of sense and the five rudiments said above),"

எல்லாமு னடிமையே யெல்லாமு னுடைமையே
　　எல்லாமு னுடைய செயலே
எங்கணும் வியாபிரீ யென்றுசொலு மியல்பென்
　　றிருக்காதி வேதமெல்லாஞ்
சொல்லான் முழக்கியது மிக்கவுப காரமாச்
　　சொல்லறிந் தவரும்விண்டு
சொன்னவையு மிவைநல்ல குருவான பேருந்
　　தொகுத்த நெறி தானு மிவையே
யல்லாம் வில்லையென நன்றாவறிந்தேன்
　　அறிந்தபடி நின்றுசுகநான்
ஆகாத வண்ணமே யிவ்வண்ண மாயினேன்
　　அதுவிநின தருளென் னவே
கல்லாத வறிஞனுக் குள்ளே யுணர்த்தினை
　　கதிக்குவகை யேது புகலாய்

கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
    கருணா கரக் கடவுளே. 3

49. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! Thou art the dominating Holy Spirit existing everywhere in nature. So the Vedas Rig* &c., as well as the great Yogins and Schools of Teachers have rightly declared that all are Thy slaves, that all are Thy body and property and that all motions and actions in the universes are Thine: This and this alone, I was blessed to see, was the true Siddhanta† or established conclusion. But instead of adhering to it and attainting Thy Bliss. I have simply squandered my time and I am not untold of Thy Benevolence being the cause‡ of this also.

I would, therefore, appeal to Thy Mercifulness and get final Liberation and Bliss.

[* The Vedas consist of four great collections (made to facilitate the duties of the 3 classes of priests. In the sacrificial ceremonies, and of the (4th) superintendent of the sacrifice) – namely Rig Veda, Yajur Veda, Sama-veda, and Atharva-Veda, Veda means knowledge.

† This was the meaning of all great saints, munis, yogins, siddhas, and all great pure souls. Equipped with such knowledge, they perceive no difference between the Veda and the Agamas, and they tolerate all schools, *incorporate* all schools, assimilate all schools, and accommodate all schools in their essence and truth. Then only they can be worthy Saiva Siddhanta. cf. verses 8, 37 and 39.

‡ Cause of *this* i.e. squandering of time. The Saint refers to the Doctrine of *Karma* as posited by the Saiva Siddhanta School – that is – God is said to ordain the working of the Universal Law of Karma which induces the souls to eat the fruits of past actions, good as well as bad; when bad, the soul is said to suffer under the Rajasic misuse of time &c. Hence the saint knows God's Benevolence as the cause of this evil quality and consequent suffering of pain, because, as said above, it is by God's Grace that we go round the course of rebirths to eat away the fruits of *Karma* and procure the equilibrium (Iruvinai Oppu) of both.]

பட்டப் பகற்பொழுதை யிருளென்ற மருளர்தம்
    பக்ஷமோ வெனது பக்ஷம்
பார்த்தவிட மெங்கணுந் கோத்தநிலை குலையாது
    பரமவெளி யாக வொருசொல்
திட்டமுடன் மௌனியா யருள்செய் திருக்கவும்
    சேராம லாரா கநான்
சிறுவீடு கட்டியதி னடுசோற்றை யுண்டுண்டு
    தேக்குசிறி யார்கள் போல
நட்டணைய தாக்கற்ற கல்வியும் விவேகமும்
    நன்னிலய மாக வுன்னி
நானென்று நீயென் றிரண்டில்லை யென்னவே
    நடுவே முளைத்த மனதைக்
கட்டவறி யாமலே வாடினே னெப்போது
    கருணைக் குரித்தா வனோ
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
    கருணகரக் கடவுளே. 4

50. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom.

I am not a blind bigot* like one who would obstinately say that what is black is white. Nevertheless, I did not benefit myself by that One Word which Thou kindly chooses to teach me and which landed me in the universal consciousness in which I was completely absorbed. And I have been seized with the childhood fancy of triumphing in the intellectual researches alone to the end that I have *not* been able to control and concentrate my mind and discriminate† myself from Thee the Lord of all. May Thou, therefore, bless me at once with Thy Grace.

[* *Bigot*. The saint alludes to 'fanaticism and prejudice' with which some get foolhardy and obstinate in controversies, especially, when their side is found to be weak.

† *Supreme Love* can arise only if God in his supremacy and benevolence over us (souls) is well discriminated and understood as such and enjoyed as such: This is a distinguishing mark of the Saiva Siddhanta School from such other schools as do postulate, as it were. **Evolution of God himself!!** *i.e.* perfect God becoming imperfect or the pure becoming the impure or the entire becoming the broken and so on. c.f. Shvet Upanishad IV 15. "Surely is He the guardian of this World as long as time shall last, the lord of all, in every creature hid; in whom the seers of brahm and powers divine are conjoined. *Thus knowing Him*, one cuts the bonds of death" – Mr. Mead's Translation. "The knowers of Brahma, knowing Him in this Universe as different from it, become free from birth when they are absorbed in Brahma and steady in abstract meditation" – Dr. E. Roer's Translation.]

மெய்விடா நாவுள்ள மெய்யரு லிருந்துநீ
மெய்யான மெய்யையெல்லாம்
மெய்யென வுணர்த்தியது மெய்யிதற் கையமிலை
மெய்யேது மறியா வெறும்
பொய்விடாப் பொய்யினே னுள்ளத் திருந்துதான்
பொய்யான பொய்யை யெல்லாம்
பொய்யெனா வண்ணமே புகலவைத் தாயெனிற்
புன்மையே னென் செய்குவேன்
மைவிடா தெழுநீல கண்டகுரு வேவிஷ்ணு
வடிவான ஞான குருவே
மலர்மேவி மறையோது நான்முகக் குருவே
மதங்டொறு நின்ற குருவே
கைவிடா தேயென்ற வன்பருக் கன்பாய்க்
கருத்து டுணர்த்து குருவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. 5

51. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! It is an undoubted fact that Thou art manifest in the hearts of Thy devotees who love and follow truth for truth's sake, and dost teach them the Truth absolute.

But tamasic infidelity is predominant in my mind. O! No other alternative for me if Thou wouldst continue to keep me down in this way! O Universal Guru, I appeal to Thy mercy. Thou art the basis of all manifestations. Thou art the Nilakanta,* the Maha-Vishnu and the four headed Brahma well skilled in the Vedic learning and Thou art the sole Guide of all schools of religion. Again do I appeal to Thee because Thou alone canst inspire Love of Truth in Thy lovers that seek after Thee.

[* Nilakanta is an epithet of Siva meaning 'blue-necked'. Vide also notes on 'terrible posion' under 12th verse.]

பண்ணே னுனக்கான பூசையொரு வடிவிலே
பாவித் திறைஞ்ச வாங்கே
பார்க்கின்ற மலரூடு நீயே யிருத்தியப்
பனிமல ரெடுக்க மனமும்
நண்ணே னலாமலிரு கைதான் குவிக்கவெனில்
நாணுமென் னுளநிற்றி நீ
நான்கும் பிடும்போ தரைக்கும் பிடாதலால்
நான்பூசை செய்யன் முறையோ
விண்ணேவி ணாதியாம் பூதமே நாதமே
வேதமே வேதாந் தமே
மேதக்க கேள்வியே கேள்வியாம் பூமிக்குள்
வித்தேய வித்தின் முளையே
கண்ணே கருத்தேயெ னெண்ணே யெழுத்தே
கதிக்கான மோன வடிவே
கருதரிய சிற்சபையி லானந்த நிர்த்டமிடு
கருணா கரக் கடவுளே. 6

52. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! I am ignorant of the due form of worship to be offered to Thee. And if I should think of making pujah† to Thee in any of Thy manifestations, ‡ I cannot do so because I find Thy presence in the very flowers required for the pujah and consequently I cannot pluck those dew-filled flowers; nor can I worship Thee with my hand as Thou art in my ashamed heart and my worship may be said to be improper.

O Thou art the One Essence of everything in the cosmos. Thou art the Ether, Thou art the five elements, Thou art the sound, Thou art the Vedas and the Vedanta, Thou art the final end and fruit of all inquiries and researches, and, in short, Thou art immanent in all objects of the senses and of the intellect. The silent state of *Mona* alone can realize Thy own Divine nature.

[† Pujah means worship.

‡ Manifestation here means Murthy. The reference is to the nine manifestations of Paramatman, viz., (1) Brahma, (2) Vishnu, (3) Rudra, (4) Maheswara, (5) Sadasiva, (6) Nadam, (Sabda Brahman), (7) Bhindu, (8) Sakti and (9) Sivam. The Saint points out in this verse that when true Sivagnana is attained, the dualistic worship of God

personified becomes unnecessary, still, however, Gnana-sariya, Gnana-kiriya and Gnana-yoga are unavoidably necessary till the *Final Liberation and Bliss is reached*.]

சந்ததமும் வேதமொழி யாதொன்று பற்றினது
　　தான்வந்து முற்று மெனலால்
சகமீ திருந்தாலு மரணமுண் டென்பது
　　சதா நிஷ்டர் நினைவ தில்லை
சிந்தையறி யார்க்கீது போதிப்ப தல்லலே
　　செப்பினும் வெகுதர்க் கமாம்
திவ்யகுண மார்க்கண்டர் சுகராதி முனிவோர்கள்
　　சித்தாந்த நித்ய ரலரோ
இந்த்ராதி தேவதைகள் பிரமாதி கடவுளர்
　　இருக்காதி வேத முனிவர்
எண்ணரிய கணநாதர் நவநாத சித்தர்கள்
　　இரவிமதி யாதி யோர்கள்
கந்தருவர் கின்னர்கள் மற்றையர்க் ளியாவருங்
　　கைகுவித் திடுதெய் வமே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
　　கருணா கரக் கடவுளே. 7

53. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! It has been invariably proclaimed by the Vedas that *those who fix their mind upon any object and meditate on the same become absorbed and transformed into that object quite forgetful of everything else*. So the great sages who live in this world as Jivan Muktas are quite mindless of their death.

This great Vedic truth of *Soham-bhavana** can never be told to the unwise; for it will only end in controversy.

The Muktas who did not realize this Truth are Markhandeya, Suka and such-like sages. Please to Thou raise me to their level, O God of Gods, who, art adored by the Devas, *Indra* &c., adored by the Gods *Brahma* &c., adored by the Munis skilled in the Rig Veda &c, adored by the nine *Siddhas,* † by the *Gananathas,* ‡ by the Sun and the Moon &c, by the **Ghandarvas**, § the *Kinnaras* || and the rest.

[* Soham, It is I, Bhavana conceiving to be or conceiving oneself to be what is conceived about. *Generally* conceiving oneself to be God without the idea of 'me' and 'mine'. Becoming God; or Identifying oneself with God. It is called also realization.

† Vide note to the 2nd verse.

‡ Gananathas are Siva's retinues under the special rule of Ganesa who is God of wisdom, the remover of obstacles.

§ Ghandarvas are deities of songs and music.

|| Kinnaras are the servants of Kuvera. They are said to be half-man and half-animal.]

துள்ளுமறி யாமனது பலிகொடுத் தேனகர்ம
        துஷ்டதே வதைக ளில்லை
துரியநிறை சாந்ததே வதையா முனக்கே
        தொழும்பனன் பபிஷேக நீர்
உள்ளுறையி லென்னாயி நைவேத்தியம் ப்ராணன்
        ஒங்குமதி தூபதீபம்
ஒருகாலமன்றிது சதாகால பூசையா
        வொப்புலித் தேன்கருணை கூர்
தெள்ளிமறை வடியிட்ட வமுதப் பிழம்பே
        தெளிந்ததே னேசீ னியே
திவ்யரச மியாவுந் திரண்டொழுகு பாகே
        தெவிட்டாத வானந்தமே
கள்ளனறி வூடுமே மெள்ளமெள வெளியாய்க்
        கலக்கவரு நல்லவுறவே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
        கருணா கரக் கடவுளே. 8

54. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom!

Having pacified the malevolent Deities of my Karma Mala &c., with the offering of my turbulent *mind** in sacrifice, I would, O Motionless Lord in *Turiya*†, set myself to Thy Supreme worship if Thou couldst be realized by me – I would have Thee bathed in the water of my pious love, make to Thee the offering of my soul and worship Thee with dupa‡ of my *prana*§ and *dipa*|| of my intelligence.

And I will be continually performing this *pujah*$ in view to receive Thy blessings, Homage, O Homage to Thee, my Gracious Lord, who mixest with my depraved intelligence and gradually presenters¶ Thyself as my Holy Friend and Savior! O The Sweet Ambrosia, the Essence of the Vedas? O Resplendent juice extracted from various sweets such as sugar, sugar-candy, honey &c! O The Eternal Bliss of increasing delight, I do always seek Thy Grace.

[* Mind or Manas being the cause of *mala-bhandams* or bonds of existence, she is killed in order to kill the Karmaic effects.

† Turiya Fourth State. Vide note to 7th verse.

‡ Dupa is the incense.

§ Prana breath; Vital spirit

|| Dipa is light.

$ Puja worship; homage. Vide note to 32nd verse.

¶ c.f. "As heat though present in everything mundane, only makes it visible under certain conditions, so the Deity (God) though all-pervading manifests Himself to His Devotees under certain conditions."]

உடல்குழைய வென்பெலா நெக்குருக விழிநீர்கள்
உளற்றென வெதும்பி யூற்ற
ஊசிகாந் தத்தினைக் கண்டணுகல் போலவே
யோருறவு முன்னியுன்னிப்
படபடென நெஞ்சம் பதைத்துண் ணடுகுறப்
பாடியா டிக்குதித்துப்
பனிமதி முகத்திலே நிலவனைய புன்னகை
பரப்பியார்த் தார்த்தெழுந்து
மடலவிழு மலரனைய கைவிரித் துக்கூப்பி
வானேய வானி லின்ப
மழையே மழைத்தாரை வெள்ளமே நீடுழி
வாழியென் வாழ்த்தி யேத்துங்
கடன்மடை திறந்தனைய வன்பரன் புக்கெளியை
கன்னெஞ் சனுக்கெ ளியையோ
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே. 9

55. O Supreme Lord of Grace who dost play the joyous dance in the worthy stage of wisdom! From the flinty nature of my heart I see that I am not worthy that Thou shouldst make me the object of Thy Blessing. And I know, indeed, that Thou wilt be moved at Thy devotees only if they at once resort to Thy Help and render themselves the fit objects of Thy Divine Favor, by ever praising the boundless flow of Thy Love and by worshipping Thee, the inexhaustible spring thereof, with their beautiful hands in great excitement: - that is, by dancing and singing Thy Glory with as pleasant a smile as the bright moon light and with tears of love springing forth from their eyes, with throbbing hearts and choking voices and their bodies relaxed with dissolved bones.

O for the day, my Lord, when I will be Thy Bhakta of this description.

இங்கற்ற படியங்கு மெனவறியு நல்லறிஞர்
எக்காலமும் முதவுவார்
இன்சொறவ றார்பொய்மை யாமிழுக் குரையார்
இரங்குவார் கொலைகள்பயிலார்
சங்கற்ப சித்தரவ ருள்ளக் கருத்திலிறை
சாக்ஷிநீ யிகப ரத்துஞ்
சந்தான கற்பகத் தேவா யிருந்தே
சமஸ்தவின் பமு முதவுவாய்
சிங்கத்தை யொத்தெனைப் பாயவரு வினையினைச்
சேதிக்க வருசிம் புளே
சிந்தா குலத்திமிர மகலவரு பானுவே

தீன்னேன் கரையே றவே
கங்கற்ற பேராசை வெள்ளத்தின் வளரருட்
ககனவட் டக்கப் பலே
கருதரிய சிற்சபையி லானந்த நிர்த்தமிடு
கருணா கரக் கடவுளே.

56. O Supreme Lord of Grace, who dost play the joyous dance in the worthy stage of wisdom! Let me, now, state the virtues of true Gnanis* to whom Thou wouldst be readily accessible. They are so wise as to foresee that their future is to be meted out according to their tendencies in *this* life. They are ever intent on benefitting others. They have strict regard to truth and to the fulfilment of their promises. With ‘clemency’ as their watchword, they prove themselves quite harmless to *all* creatures. When they are thus prepared for Thy Grace, Thou, who art the everlasting witness, dost bestow on them both heavenly and earthly happinesses, just like the trees of Heaven such as *Kalpataru*† and *Samtanaka*‡ &c.

May Thou, therefore, be a *Sarabha* - like§ foe to the lion of my *Karma-bhanda*,¶ and be the solar light to expel the darkness of my cares and anxieties.

O Thou art the safety boat regularly plying in the celestial sphere of Thy Grace and anchoring to take me in at the harbor of my undying love of devotion to Thee.

[* Gnanis are men of Divine Wisdom.

† Kalpa-taru is the wishing tree or the tree of paradise.

‡ Samtanaka is another tree of paradise. There are said to be 5 trees of paradise which do yield all wishes.

§ An eight-legged animal, the foe of the lion, inhabiting the snowy mountain.

¶ *Karma-bhanda* = bond of action.]

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7. சித்தர்கணம்.

திக்கொடு திகந்தமும் மனவேக மென்னவே
சென்றோடி யாடிவருவீர்
செம்பொன்மக மேருவொடு குணமேரு வென்னவே
திகழ்துருவ னளவளாவி
உக்ரமிகு சக்ரதர னென்னநிற் பீர்கையில்
உழுந்தமிழு மாசமனமா
ஒரேழு கடலையும் பருகவல்லீ ரிந்த்ரன்
உலகுமயி ராவதமுமே
கைக்கெளிய பந்தா வெடுத்துவிளை யாடுவீர்
ககனவட்டத்தை யெல்லாங்
கடுகிடை யிருத்தியே யஷ்டகுல வெற்பையுங்
காட்டுவீர் மேலுமேலு

மிக்கசித் திகளெலாம் வல்லநீ ரடிமைமுன்
விளங்கவரு சித்தியிலிரோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 1

7. PRAISE TO THE HOST OF SIDDHAS.*

57. O the Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! Wonderfully diverse and manifold are you siddhis or supernatural powers you can tour round, in not time, over and beyond the regions of the universe; you can expand yourselves to reach the region of *Dhruva*† which is as bright as the golden mountain of *Meru*‡ and can stand in great splendor and loftiness like the mighty *Trivikrama*§; you can collect and reduce the waters of the seven|| oceans to the size of a black gram and take them in as the small draught of *asamana*$; you can make a play-ball of both Indra’s world and his elephant¶; you can compress in a mustard-seed all the heavenly spheres and make a show of all the eight** classes of mountains together. In short, you can make a molecule of a universe and a universe of a molecule.

O, then, demi-gods, it can never be out of your will and power to favor me with your *darsana*†† if full.

Note: - The reference in this verse it to the wonderful powers of the Siddhas. These powers will seem supernatural to the material world alone. Those entering the spiritual plane of existence will feel nothing impossible for man. My *Holy Guru* exhibits the *Siddhi* of pra-kamya (floating in earth). Vide note to 44th verse.

[* Vide notes to 21st and 43rd verses.

† Dhruva is the polar star. This state of eternity was bestowed upon, Dhruva, the son of a King named Uttana-pada and the grandson of Manu, for his austerity and penance after his initiation by Narada his Teacher.

‡ Meru is the golden mountain in the center of Gambudvipa round which the planets are said to revolve vide note to 12th verse.

§ Trivikrama means literally ‘*the three steps of Vishnu*; hence Vishnu is so-called. [The references to Vishnu and his three steps are frequent in the Rig Veda, but in all these instances it does not mean any other than the Sun. His three, strides are his positions at dawn, noon and evening; for example.

“Vishnu strode over this universe; in three places he planted his step: [The world or his step] was enveloped in dust.” Rig. i. 22. 17 ff.

Sakapuni’s interpretation of the three steps is, fire one earth, lightning in the firm ament, and sun in the sky. According to Sayana, this refers to the story of Vamana Avatara.]

|| Seven oceans are: - Salt-waters – Fresh waters – and those like milk, curd, ghee, sugarcane, juice and honey.

$ Asamana is the drop of water taken in by the palm at the offering of daily prayers.

¶ Indra’s elephant is called ‘airavatha’ or ‘airavana.’

** Eight classes of mountains are – (1) Kailas, (2) Himalayas, (3) Mandra, (4) Vishya, (5) Nidatha, (6) Yama-guda, (7) Nilgiris and (8) Khanda Madana. This is one classification.

†† Darsana=sight (of Guru or spiritual Teacher); Our Saint's Guru is a Siddhi. Hence this special address to them Siddhas.]

பாட்டளிது தைந்துவளர் கற்பகன னீழலைப்
        பாரினிடை வரவழைப்பீர்
பத்மநிதி சங்கநிதி யுருபா ரிசத்திலும்
        பணிசெயுந் தொழிலாளர்போற்
கேட்ட்து கொடுத்துவர நிற்கவைப் பீர்பிச்சை
        கேட்டுப் பழைப்போரையுங்
கிரீடபதி யாக்குவீர் கற்பாந்த வெள்ளமொரு
        கேணியிடை குறுகவைப்பீர்
ஒட்டினை யெடுத்தா யிரத்தெட்டு மாற்றாக
        ஒளிவிடும் பொன்னாக்குவீர்
உரகனு மினைப்பார யோக தண்டத்திலே
        உலகுசுமை யாகவருளான்
மீட்டிடவும் வல்லநீ ரென்மனக் கல்லையனன்
        மெழுகாக்கி வைப்பதரிதோ
வேதாந்த சித்தாந்த சமரசனன் னிலைபெற்ற
        வித்தகச் சித்தர்கணமே. 2

58. O the Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! Let me further declare your marvelous deeds. You can bring on to this earth the Heavenly tree of *Kalpa-taru** with its delightful shade, around which the sweet singing wasps swarm up with merriment; you can make *Sanka-nidhi*† and *Padma-nidhi*‡ stand by and supply all needs and make a poorest beggar a monarch; you can condense in a well the world deluge at the end of a Kalpa§; and you can convert a tile-stone into the purest gold.

O Mighty Gods, you would sustain the world on your yoga-danda|| and kindly allow A'dhi-sesha$ to take breath.

Could it, then, be any difficulty at all to you to melt towards Love my solid mind like the bees-wax on fire?

Note: - In this and the next verse (59) the saint continues with pleasure his enumeration of the miracles of the Divine Siddhas to whose school his Guru Mauni belongs.

பாரொடுநன்னீராதி யொன்றொடொன்றாகவே
        பற்றிலயமாம் போதினில்
பரவெளியின் மருவிவீர் கற்பாந்தவெள்ளம்

பரந்திடினதற்குமீதே
நீரிலுறைவண்டாய்த் துவண்டுசிவயோகநிலை
நிற்பீர்விகற்பமாகி
நெடியமுகிலேழும் பரந்துவருஷிக்கிலோ
நிலவுமதி மண்டலமதே
ஊரெனவிளங்குவீர் பிரமாதிமுடிவில் விடை
ஊர்தியருளாலுலவுவீர்
உலகங்கள்கீழ்மேல தாகப்பெருங்காற்
றுலாவினற்றாரணையினான்
மேருவெனவசையாம னிற்கவல்லீருமது
மேதக்கசித்தியெளிதோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 3

59. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! I would now disclose your situation at the end of a Kalpa: when the elements earth, water, &c. dissolve and disappear into one another, you will soar high in the sky; and if the Final Deluge* should take place, you will whirl round in water like the sea-beetles and be in Siva-yoga. † When there is a heavy down-pour of rain by all the seven clouds together, you will inhabit yourselves in the moon planet. If the Trinity, Brahma &c. should cease to live, you will live by the Grace of Supreme Siva‡ who rides on the white Bull§ When the endless worlds or universe roll up and down against one another by the force of the Great Storm|| you will remain in yoga$ unshaken like the Meru mountain.

O Great Siddhas, your glory surpasses my power of description.

[* Final Deluge is the Great deluge that takes place at the end of a Kalpa or Maha-Kalpa when all including the Trinity Brahma, Vishnu and Rudra are destroyed, the Turiya-Murti (Siva or Para-brahman) alone remaining.

† Siva-Yoga is the contemplation of Siva the Turiya Murti.

‡ Supreme Siva is the lord over Trinity above mentioned. Brahma of the Trinity and Rudra of the Trinity should be distinguished from Brahma or Siva or Eswara (the popular name of Siva all over India used with reference to Siva Temple say Eswara's Temple (ஈசுரன் கோவில்). He (Siva) is then called Turiya-Murti (i.e. Fourth Murti or Brahm or Parabrahman beyond and above the Trinity, Brahma, Vishnu and Rudra). 'Siva' is used for Rudra in many modern publications, which is consistent with its meaning and unauthorized by 'Sruti' as meant by the Agama c.f. Notes to 21st verse.

§ c.f. Pattanathu Pillai our beloved Saint where he says of Siva "Thy riding on the Bull is to show that Thou art the God of Goodness."

|| That which takes place at the end of the worlds.

$ Dharana in the text c.f. Notes to 61st verse.]

எண்ணரியபிறவிதனில் மானிடப்பிறவி தான்
இயாதினும்மரி தரிதுகாண்
இப்பிறவிதப்பினா லெப்பிறவிவாய்க்குமோ
ஏதுவருமோ வறிகிலேன்
கண்ணகனிலத்துநா னுள்ளபொழுதேயருட்
ககனவட் டத்தினுன்று
காலூன்றிநின்றுபொழி யாநந்தமுகிலொடு
கலந்துமதி யவசமுறவே
பண்ணுவதுநன்மையிந் நிலைபதியுமட்டுமே
பதியா யிருந்த்தேகப்
பவுரிகுலையாமலே கௌரிகுண்டலியாயி
பண்ணவி தருளினாலே
விண்னிலவுமதியமுத மொழியாதுபொழியவே
வேண்டுவேனும் தடிமையான்
வேதாந்தசித்தாந்த சமரசநன்னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 4

60. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

Of multitudinous births, the human birth is most valuable and best fitted for the attainment of spirituality. O! I cannot know my future life or plane of existence if any! O! what toils and troubles I should then be subjected to! May you, my masters of perfection, therefore, grant me, before I should discard this body, the divine state of being absorbed in the Gracious Lord of Love and Blessedness; whose mercy flows like the heavy showers of rain from the thick clouds in the sky. And I will, until then, try to preserve intact the fabric of my present embodiment by Siva's Arul Sakti Gauri,* so as to cause the incessant flowing of Soma's† nectar in the Chidakas. ‡

[* Gauri is the personification of Sakti of Siva i.e. active power or female energy of Siva. (Vide also page 74 of this journal where my learned brother Mr. S. Ramaswamy Aiyar explains this very well on authority).

† Soma-Moon. Vide 36th verse and notes.

‡ Chidakas=Sphere of wisdom in us.]

பொய்திகழு முலகநடை யென்சொல்கே னென்சொல்கேன்
பொழுதுஹ்போக்கே தென்னிலோ
பொய்யுடனிமித்தம் புசிப்புக்கலைந்திடல்
புசித்தபின்கண்னுறங்கல்
கைதவமலாவிது செய்தவமநல்லவே
கண்கெட்டபேர்க்கும்வெளியாய்க்
கண்டதிதுவிண்டிதைக் கண்டித்துநிற்றலெக்
காலமோவதையறிகிலேன்

மைதிகழுமுகிலினங் குடைநிழற்றிடவட்ட
வரையினொடுசெம்பொன்மேரு
மால்வரையின்முதுகூடும் யோகதண்டக்கோல்
வரைந்துசய விருதுகாட்டி
மெய்திகழுமஷ்டாங்க யோகபூமிக்குள்வளர்
வேந்தரேகுணசாந்தரே
வேதாந்தசித்தாந்த சமர்சநன்னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 5

61. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

Painful it is to consider the vanities of this worldly life. To depict the same in brief, it consists, to the detriment of our aims of existence, in nothing but our struggles for food and, when food secured, in stuffing up our bellies therewith and sleeping away our precious moments. Even the blind and ignorant are alive to this fact.

O Benefactors, in whom the Satvic 'goodness' ever preponderance, I do not know when I will be able to disentangle myself from the ties of these worldly engagements.

May you help me, O Yogi-isas* to whom the dark masses of clouds obey and gather to form at once a beautiful parasol overhead and who distinguish yourselves as warriors in the field of Ashtinga Yoga,† while the banner of your *Yoga-danda*‡ will be flying not only over the golden Meru but also over the *Eight*§ chains of mountains.

[* A Yogi-isa is a prince of Yogins.

† Ashtanga Yoga=Yoga of *Eight Angas* or parts. The Eight parts as best stated by Swami Vivekananda are: - (1) *Yama*, - non-killing, truthfulness, non-stealing, continence, and non-receiving of any gifts. (2) Niyama, - cleanliness, contentment, modification, study, and self-surrender to God. (3) *Asana* or *Athana*, - posture, learning to have a firm erect seat. (4) Pranayama, - learning to control the Prana or vital forces in one's own body. (5) *Pratyakara*, - learning to control the mind completely; this is a difficult task requiring a continuous for years. [**Hence the true Saints like our Thayumanavar have sung over and over again towards subduing their minds, which may appear to the unwise to be nauseous repetition**] (6) Dharana is holding the mind; so subdued, to certain points. All these 6 steps are necessary to bring us scientifically to Dhyana and Samadhi. (7) When the mind has been trained to remain fixed on one point, internal or external, there comes to it the power of flowing in an unbroken current towards *that* point. This state is called *Dhyana.* (8) When this power is so much intensified as to be able to reject the external power of perception, and remain meditating only on the internal part, **the meaning**, that state is Samadhi or super-consciousness or knowledge of self. [After knowing the self, one shall be intent on the Divine Arul of Supreme Siva. c.f. the saint's couplet 'தன்னையறிந்தருனே தாரகமாய்நிற்பதுவே, யுன்னையறிதற் குபாயம் பராபரமே."

O The Supreme, to know one's self and be
On Thy Grace e'or intent helps to know Thee.

‡ Yoga-danda. Vide note to 58th verse.

§ c.f. Vide notes to 57th verse.]

கெசதுரகமுதலான சதுரங்க மனமாதி
கேள்வியினிசைந்துவிற்பக்
கெடிகொண்டதலமாறும் மண்டலத்திலுங்
கிள்ளாக்குசெல்லமிக்க
தெசவிதமதாய் நின்றநாதங்க ளோலிடச்
சிங்காசனாதிபர்களாய்த்
திக்குத்திகந்தமும் பூரணமதிக்குடை
திகழ்ந்திடவசந்தகாலம்
இசையமலர் மீதுறை மணம்போலவாநந்த
இதயமேற்கொள்லும்வண்ணம்
என்றைக்குமழியாதசிவராசயோகம்
யிந்த்ராதிதேவர்களெலாம்
விஜயஜயஜயவென்னவாசிசொலவேகொலு
விருக்குதும்பெருமையெளிதோ
வேதாந்தசித்தாந்த சமரசநன்னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 6

62. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

O Siva-Raja-Yogins,* I can hardly find space to write in the greatness of your psychic powers. Like a sovereign's four kinds of forces† war-chariots, horse &c. Your four Antahkaranas Manas‡ and the rest submit themselves to your control always.

The greatness of your Siddhis§ spreads itself over the dominions of the six centers|| and the three Mandalas: $ you fix yourselves in the lion's seats of your hearts wherefrom Ananda¶ flows as pleasant as the fragrance of the seasonal flowers; while amidst the musical sounds of Dasa-natham,** all the Devas Indra &c., praise you with acclamation and joy, your Soma's orb†† radiating its bright rays of light in all possible directions.

O! Praise be to your Siva-Raja-Yoga of eternity.

[* Siva-Raja Yoga is the concentration of mind immediately conducive to the one's union with the Supreme Siva. This verse defines the said Raja Yoga which can be only better enjoyed than told or described. The initiated only can understand it best. It is called also Ashtanga Yoga vide 61st verse.

† The 4 kinds of forces are: - infantry, chariots, horse and elephants. The Tamil compound is 'இரத கஜ துரக பதாதி'

‡ Manas, Buddhi, Chittam and Ahankara. Vide 96 Tatwas under verse 48.

§ Siddhis=powers.

|| 6 centers are: - (1) A'nus, (2) private part, (3) the navel, (4) the heart, (5) the uvula and (6) the forehead. Vide notes to 'sushumna' and 'soma' under 36th verse.

$ The 3 Mandalas or orbits are: - (1) Solar circle, (2) Agni circle or circle of fire or heat and (3) Lunar circle. These three are said to remain respectively betwixt the two of the six centers from below. Vide note to Siva-Raja Yoga above.

¶ Ananda=bliss.

** Dasa nadam or ten-fold sounds are said to be felt by the Yogins.

†† Soma's orb, moon's orb or circle. (Vide note to Siva-Raja Yoga above).]

ஆணிலே பெண்ணிலே யென்போல வொருபேதை
யகிலத்தின் மிசையுள்ளதோ
ஆடிய கறங்குபோ லோடியுழல் சிந்தையை
யடக்கியொரு கணமேனும்யான்
காணிலேன் றிருவருளை யல்லாது மௌனியாய்க்
கண்மூடி யோடுமூச்சைக்
கட்டிக் கலாமதியை முட்டவே மூலவெங்
கனலினை யெழுப்பநினைவும்
பூணிலே னிற்றைநாட் கற்றதுங் கேட்டதும்
போக்கிலே போகவிட்டுப்
பொய்யுலக னாயினே னாயினுங் கடையான
புன்மையே னின்னமின்னம்
வீணிலே யலையாமன் மலையிலக் காகநீர்
வெளிப்படத் தோற்றல் வேண்டும்
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 7

63. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! I cannot for a second control my restless mind like a wind – whirl and be intent on the *Divine Arul.** Nor would I remain in *mona*† with closed eyes, and restraining my breath and arousing my innermost fire to reach the Soma's orb. ‡

Alas! you can hardly find a greater fool than myself on the face of earth. I have not yet made any best use of my knowledge acquired by learning as well as by hearing.

O Divine Souls, let me, a poor creature, enjoy your graceful sight in full, so that I may no more address myself to vain pursuits of life.

[* Vide note to 34th verse.

† Vide note to 2nd verse.

‡ Vide note to "Siva-Raja-Yoga" under 62nd verse and note to 61st verse.]

கன்னலமு தௌவுமுக் கனியெனவும் வாயூறு
        கண்டெனவு மடியெடுத்துக்
கடவுளர் கடந்ததல வழுதழுது பேய்போற்
        கருத்திலெழு கின்றதெல்லாம்
என்னதறி யாமையறி வென்னுமிரு பகுதியா
        லீட்டுதமி ழென்றமிழினுக்
கின்னல்பக ராதுலக மாராமை மேலிட்
        டிருத்தலா லித்ரமிழையே
சொன்னவனி யாவனவன் முத்திசித் திகளெலாந்
        தோய்ந்தநெறி யேபடித்தீர்
சொல்லுமென வவர்நீங்கள் சொன்னவை யிற்சிறிது
        தோய்ந்தகுண சாந்தனெனவே
மின்னல்பெறவே சொல்ல வச்சொல்கேட்ட்டிமைமனம்
        விகசிப்ப தெந்தநாளோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
        வித்தகச் சித்தர்கணமே. 8

64. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

In the case of certain Holy Saints* of old, the Supreme Being gave forth as a hint the first line of their Sacred Poems, which was as sweet as sugarcane or sugar-candy or the three delicious fruits.†

But on the contrary, I have sung my poems, as suggested by my perfect or imperfect knowledge, whenever I would weep like anything. Since, however, I see that they are liked by the people in general, I believe that the *world* will apply to you for information about the Divine accomplishment of their writer, you being the great authorities in the matter of attaining the final Mukti.

O, Gods, for that day when you would, among other things, describe me to them to be a sage of absolute goodness. ‡

[* The reference is to "Periapuran" and other sacred works, in which the very first line was hinted by God to begin with. The first line in the said Puran being "உலகெலாமுணர்ந்தோதற்கரியவன்" susceptible of various ideas which lie buried in it, its rough translation being "The Omniscient Lord of the Worlds, indescribable."

† Vide not to 17th verse.

‡ The Saint, in this verse, expresses his earnest expectation of Siddhas to say whether, in their view, he has passed the test of "Sattvic preponderance."]

பொற்பினொடு கைகாலில் வள்ளுகிர் படைத்தலாற்
        போந்திடை யொடுக்கமுறலால்

பொலிவான வெண்ணீறு பூசியே யருள்கொண்டு
பூசித்த வெண்ணீர்மையால்
எற்பட விளங்குகக னத்திலிமை யாவிழி
யிசைந்துமே னோக்கமுறலால்
இரவுபக லிருளான கனதந்தி படநூறி
யிதங் களித்திடுதலால்
பற்பல விதங்கொண்ட புலிகலையி னுரியது
படைத்துப்ர தாபமுறலால்
பனிவெயில்கள் புகுதாம னெடியவான் றொடர்நெடிய
பருமர வனங்களாரும்
வெற்பினிடை யுறைதலாற் றவராஜ சிங்கமென
மிக்கோ ருமைப்புகழ்வர்காண்
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே. 9

65. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike! O Mighty Yogins, I would compare you to a lion; your beautiful hands and legs contain prolonged nails; and elated with spiritual joy due to Divine Blessing, you get bright and cheerful; while your bodies always shine with sacred ashes and bear pleasing consistency with your slender waists. Further you assume an elevated look in contemplation with your eyes ever open.

Let me now esteem your bold enterprise; you would easily destroy the dark elephants of *Anava** and, exulting yourselves in triumph, you would sit grand upon the variegated tiger skins beneath the cool shaded groves of the mountains thickly overgrown with lofty trees, wherein the Solar rays or the dews at nights can never enter.

O The Lions of ascetics, the sages and celestials eulogize you, indeed, with all their hearts.

[* Anava means ignorance of darkness herein compared with an elephant of dark-color and strength which can be over come only by the lion the king of beasts.]

கல்லாத பேர்களே நல்லவர்க ணல்லவர்கள்
கற்றுமறி வில்லாதவென்
கர்மத்தை யென்சொல்கேன் மதியையென் சொல்லுகேன்
கைவல்ய ஞானநீதி
நல்லோ ருரைக்கிலோ கர்மமுக் கியமென்று
நாட்டுவேன் கர்ம்மொருவன்
நாட்டினா லோபழய ஞானமுக் கியமென்று
நவிலிவேன் வடமொழியிலே
வல்லா னொருத்தன்வர வுந்த்ரா விடத்திலே
வந்ததா விவகரிப்பேன்
வல்லதமி ழறிஞாவரி ன்ஙனே வடமொழியின்

வசனங்கள் சிறிது புகல்வேன்
வெல்லாம லெவரையு மருட்டிவிட வகைவந்த
வித்தையென் முத்திதருமோ
வேதாந்த சித்தாந்த சமரசநன் னிலைபெற்ற
வித்தகச் சித்தர்கணமே.

66. O The Host of Siddhas of Divine powers who have attained the noblest order of viewing the Vedanta and the Siddhanta alike!

Sometimes illiteracy becomes by far superior to learning, in as much as I see that even among the learned the ignorance does prevail. For instance, see my insensible tendencies, the effect of my past karma.* As an intellectual giant I would, by the force of my argument, establish that Karma† alone can procure the Mukti, before the *wise* who would kindly instruct me that the Highest End can be attained only by the Path-Gnana‡ of Bliss. If one should discuss in favor of Karma, I would take up the side of the said Gnana and succeed in establishing it (gnana) as the immediate step to Moksha. Before one who professes to be a Sanskrit scholar. I would argue in Tamil as though I were well versed in it; and if he should speak in Tamil, I would try to hush him up by some quotations from Sanskrit.

O Spiritual Lords, I have found, however, that bare intellectual cleverness of silencing§ others with good speech can never lead one to Moksha.

[* Karma means Karma mala. Vide note to 2nd verse.

† Karma here means action, i.e. Sariya, Kiriya and Yoga alone. It is also called Karma marga. Vide note to 41st verse about 'Bhakti Marga' and c.f. 36th verse.

‡ Pathi-Gnana is 'the wisdom of the Lord Siva or Pasupathi.' C.f. "Karma (action) is simply a means for attaining wisdom and forms a lower rung in the ladder which leads to Mukti or release." Vide page 19 of The Awakened India of August 1897.

§ c.f. the saying "Silence your opponent with reason and not with noise." We know that some religious preachers simply bawl out their own side, absurd as it is.]

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8. ஆனந்த மானபரம்.

கொல்லாமை யெத்தனை குணக்கேட்டை நீக்குமக்
குணமொன்று மொன்றிலேனபால்
கோரமெத் தனைபக்ஷ பாதமெத் தனைவன்
குணனெகளெத் தனைகொடுயபாழ்ங்
கல்லாமை யெத்தனை யகத்தையெத் தனைமனக்
கள்ளமெத் தனையுள்ளசற்
காரியஞ் சொல்லிடினு மறியாமை யெத்தனை
கதிக்கென் றமைத்தவருளில்
செல்லாமை யெத்தனை விர்தாகோஷ்டி யென்னிலோ

செல்வதெத் தனைமுயற்சி
சிந்தையெத் தனைசலன மிந்த்ரஜா லம்போன்ற
தேகத்தில் வாஞ்சைமுதலா
அல்லாமை யெத்தனை யமைத்தனை யுளக்கடிமை
யானே னிவைக்குமாளோ
அண்டபகி ரண்டமு மடங்குவொரு நிறைவாகி
யானந்த மானபரமே. 1

8. GOD-HEAD AS THE SUPREME ONE OF BEATITUDE.

67. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universe!

Truly divine it will be to acquire the habit of 'non-killing,' the first step in Siva-Raya-Yoga*: It avoids a multitude of evil tendencies. But alas! I am quite destitute thereof, and, coherently, I am made a miserable victim to many sinful qualities – namely – violence, partiality, austerity, incivility, haughtiness and circumvention; stupid disregard to beneficial advices, with an aversion to spiritual mindedness; and a disposition to join associates and take to vain pursuits of life with fond attachment to this juggle natured body.

Can I, O Blissful Lord, who am Thy beloved servant, be made to serve these non-sattvic passions?

[* Vide not to 'Ashta-anga Yoga' another name for **"Siva-Raja-Yoga"** under verse 61.]

தெருளாகி மருளாகி யுழலுமன மாய்மனஞ்
சேர்ந்துவளர் சித்தாகியச்
சித்தெலாஞ் சூழ்ந்தசிவ சித்தாய் விசித்ரமாய்த்
திரமாகி நானாவிதப்
பொருளாகி யப்பொருளை யறிபொறியு மாகியைம்
புலனுமா யைம்பூதமாய்ப்
புறமுமா யகமுமாய்த் தூரஞ் சமீபமாய்ப்
போக்கொடு வரத்துமாகி
இருளாகி யொளியாகி நன்மைதீ மையுமாகி
யின்றாகி நாளையாகி
என்றுமா யொன்றுமாய்ப் பலவுமா யாவுமா
யிவையல்ல வாயநின்னை
அருளாகி நின்றவர்க ளறிவதல் லாலொருவ
ரறிவதற் கெளிதாகுமா
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மானபரமே. 2

68. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universal! O! none but the true Siva-Gnani, the object of Thy Divine Grace, can comprehend

and know Thee. For, as the Great Chaitanyam† which animates the whole cosmos, Thou canst be said to be anything and every thing in it. Thou art the restless mind of light and ignorance and Thou art the intelligence gleaming through that mind; Thou art the Siva-Chit‡ the basis of all intelligences; Thou art the wonderfil phenomena and yet the true *Unchangeable Reality*; Thou art all objects of nature and the five senses that understand that nature and also the objects of those five senses; Thou art the five elements; Thou art manifest and not-manifest, accessible and not-accessible; Thou art the *increase* and *decrease* in nature; Thou art the night as well as day and good as well as bad,* Thou art the one of the several and all and the Past, Present and Future.

And yet Thou art not any of these.

[† Vide note to 25th verse for 'Maha Chaitanyam.'

‡ Siva-Chit. C.f. 1st verse last but one para.

* God is good to the good and bad to the wicked. As the learned would compare, his badness is like the Surgeon's painful operations.]

மாறுபடு தர்க்கந் தொடுக்கவறி வார்சாண்
வயிற்றின் பொருட்ட்தாக
மண்டலமும் விண்டலமு மொன்றாகி மனதுழல்
மாலாகி நிற்கவறிவார்
வேறுபடு வேடங்கள் கொள்ளவறி வாரொன்றை
மெணமெணென் றகம்வேறதாம்
வித்தையறி வாரெமைப் போலவே சந்தைபோன்
மெய்ந்நூல் விரிக்கவறிவார்
சீறுபுலி போற்சீறி மூச்சைப் பிடித்துவிழி
செக்கச் சிவக்கவறிவார்
திரமென்று தந்தம் மதத்தையே தாமதச்
செய்கைகொடு முளறவறிவார்
ஆறுசம யங்கடொறும் வேறுவே றாகிவிளை
யடுமுனை யாவரறிவார்
அண்டபகி ரண்டமு மடங்கவொரு நிறைவாகி
யானந்த மானபரமே. 3

69. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universe! Thou art but *One God* manifesting Thyself differently to all the six local schools† of religion.

No body is able to know this secret on account of the effects of his Anava.‡ For instance, some men simply indulge in controversies. Some are so much greedy and speculative as to move heaven and earth for the simple purpose of their daily bread; and some take to hypocrisies. Some will be outwardly muttering the sacred syllables of the *mantra*, § while their mind will really be occupied by this *Prapancha*.|| Some, like me, would profess to well propound the hidden secrets of the sastras just as all the commodities are exhibited in a busy

market for sale. Some men get themselves provoked so much so that their eyes grow red and their breath becomes impeded. And lastly, some would claim undue preference to their own Doctrines and in so doing would simply blab through the *Tamo-guna*$ of prejudice and fanaticism.

[† Vide note to 39th verse.

‡ Anava ignorance. Vide note to 8th verse.

|| Vide note to 9th verse about 'Pranava.'

$ Guna=quality. Vide the 96 Tatwas under 48th verse.]

காயிலையுதிர்ந்தாகனி சருகுபுனன்மண்டிய
கடும்பசி தனக்கடைத்துங்
கார்வரையின் முழையிற் கருங்கல்போலசையாது
கண்மூடிநெடிதிருந்துந்
தீயினிடைவைகியுந் தோயுமதின்மூழ்கியுந்
தேகங்களென்பெலும்பாய்த்
தெரியநிறுஞ்சென்னி மயிர்கள்கூடாக்குருவி
தெற்றவெயிலூடிருந்தும்
வாயுவையடக்கியு மனதினையடக்கியு
மௌனத்திலேயிருந்து
மதிமண்டலத்திலே கனல்செல்லமு துண்டு
வனமூடிருந்துமறிஞ்
ராயுமறைமுடிவான வருணாடினாரடிமை
யகிலத்தைநாடன்முறையோ
வண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்த மானபரமே. 4

70. O The Supreme One of Beatitude, the Grand Receptacle of both seen and unseen Universe!

The *Sadhya-sadhana** is really very difficult. The Sages in the forest, in order to obtain *Sadhya-siddhi*, † have suffered very much. They would appease their hunger and thirst with dry leaves and fruits and with water and sit, in an unshaken manner, towards Thy contemplation, for a length of time in dark mountain caves; they would take their bath in sacred waters and, allowing themselves to be scorched by five fires,‡ seat themselves in yoga for long duration, so that their ribs might become prominent and their hairs as much intertwined as to admit of birds making their nests therein. They would further manage to control their vital airs§ and their minds and sit in *mona* in the forest consuming the sweet nectar flowing from the *Soma's* orb brought in contact with the blaze roused of the inner fire. All these hardships they had to undergo for to get Thy Blissful Grace which is the Final End aimed at by the Vedagamas.

How can I, O Universal Protector, be allowed to perish in this worldly strife?

[* Sadhya-sadhana means the accomplishment of what ought to be done by us.

† Sadhya-siddhi means success of an undertaking.

‡ The five fires are the *four* kindled towards the quarters and the sun. They are called "Pancha-agni."

§ Vide the 96 Tatvas under verse 48. Note. The Saint rightly refers to the difficult and unavoidable 'Sadhana' or practice into which all knowledge shall be put, to reap the fruit of our life. c.f. 4th verse.]

சுத்தமுமசுத்தமுந் துக்கசுகபேதமுந்
    தொந்தமுடனிர்த்தொந்தமுந்
தூலமொடுசூக்மமு மாசையுநிராசையுஞ்
    சொல்லுமொருசொல்லின் முடிவும்
பெத்தமொடு முத்தியும் பாவமொடபாவமும்
    பேதமொடபேதநிலையும்
பெருமையொடுசிறுமையும் மருமையுடனெளி
    மையும் பெண்ணினுடனாணுமற்று
நித்தமுமனித்தமு மஞ்சனநிரஞ்சனமு
    நிட்களமுநிகழ்சகளமு
நீதியுமநீதியு மாதியொடனாகியு
    நிர்விஷயவிஷயவடிவு
மத்தனையுநீயலதெ லத்தனையுமில்லையெனின்
    யாங்களுனையன்றியுண்டோ
வண்டபகிரண்டமு மடங்கவொடுநிறைவாகி
    யானந்த மானபரமே. 5

71. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universe! Nothing whatever can be said to take place without Thee. Say, purity or impurity; pleasure or pain; attachment or non-attachment; passion or dispassion; the Mantra or Tantra; conditionality or non-conditionality; Entities or non-Entities; change or unchangeableness; highness or lowness; dearness or cheapness; male or female; the Eternal or the non-Eternal; spottedness or spotlessness; in or out of *Kalais,** truth or untruth; having or having no beginning; the perceivable or unperceivable.

In fact in all principles of nature, I see Thy High Concern. If it is so, how, can we (souls) get on without Thee?

[* Kalais are said to be 64 in which souls are induced to their duty.]

காராருமாணவக் காட்டைக்களைந்தறக்
    கண்டகங்காரமென்னுங்
கல்லைப்பிளந்துநெஞ் சகமானபூமிவெளி
    காணத்திருத்திமேன்மேற்
பாராதியறியாத மோனமாம்வித்தைப்
    பதித்தன்புநீராகவே

பாய்ச்சியதுபயிராகு மட்டுமாமாயைவன்
　　பறவையாணுகாதவண்ண
நேராகநின்றுவிளை போகம்புசித்துய்ந்த
　　நின்னன்பர்கூட்டமெய்த
நினைவின்படிக்குநீ முன்னின்றுகாண்பதே
　　நின்னருட்பாரமென்று
மாராருமறியாத சூதானவெளியில்வெளி
　　யாகின்றதுரியமயமே
யண்டகிரண்டமு மடங்கவொருநிறைவாகி
　　யானந்த மானபரமே. 6

72. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universe! O *Turiyamurti*!* Even the great can hardly realize Thee except in the sphere of Thy Gnana† which is by itself not knowable.

I have, therefore, to conclude that I can, never, but through Thy Grace, expect myself to be absorbed in the *Siva-anubhuti*‡ of Thy devotees which is the blessed fruition of their spiritual husbandry. That is, they first prepare the soil of *mind* by weeding out therefrom the dark noxious growths of anava and lacerating the rocks of *egotism*;§ and, then, they sow therein the seed of consecrated mona and, protecting the same until maturity from the rapacious birds of *Maya*,|| punctually irrigate it with the water of their sincere *devotion*.

[* Turiya-murti. Lit. Fourth Being or Lord; Lord over the Trinity of Brahma, Vishnu and Rudra.

† Wisdom or knowledge of God.

‡ Siva-anubhuti lit. perception of Siva; blessed anubhava or experience of Siva or Parabrahmam of Love.

§ Vide the 96 Tatvas under 48th verse.

|| Maya is maya mala or matter. Vide note to 7th verse. *c.f.* "Sankara himself will neither say that it is real nor that it is unreal. All that he *can* say is that it is there, and that it must be removed by vidya, science, or by Vedanta, the philosophy of the Upanishads" Professor Max Muller. "The Vedanta does not say that he world is a mere illusion. On the other hand it says that it is real nay, that it is eternal. But its reality and eternality are only relative, for it exists and can exist (a Siddhanti would say it co-exist so to distinguish it from eternal unchangeable Paramatma) only in and through Brahman, the *changeless* substance." – *The Awakened India*, September 1897.]

வானாதிபூதமா யகிலாண்டகோடியாய்
　　மலையாகிவளைகடலுமாய்
மதியாகியிரவியாய் மற்றுளவெலாமாகி
　　வான்கருணைவெள்ளமாகி
நானாகிநின்றவனு நீயாகிநின்றிடவு
　　நானென்பதற்றிடாதே
நானானென்குளறி நானாவிகாரியாய்
　　நானறிந்தறியாமையாய்ப்

போனாலதிட்டவலி வெல்லவெளிதோபகற்
பொழுதுபுகுமுன்கண்மூடிப்
பொய்த்துயில்கொள்வான்றனை யெழுப்பவச
மோலினிப் போதிப்பதெந்தநெறியை
யானாலுமென்கொடுமை யனியாயமனியாய்
மார்பாலெடுத்துமொழிவே
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்த மானபரமே. 7

73. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

Thou being the motorial Life Principle of the whole nature, every thing is due to Thee or *becomes* Thyself, *viz*., the five elements ether* &c., the whole of *andas*, † this ocean-girt earth with huge mountains, the planets of Sun and Moon and the rest; and the Muktas overfilled with Thy Boundless Grace lose themselves and their *self-consciousness* in Thee.

Though I am not unaware of this truth, yet I am sunk in ignorance to such an extent that to lift me up will seem as impracticable as to awaken one, who would wantonly pretend to sleep before sunset. It can, therefore, be asserted in my case that the fate of *Karma*‡ overrides my free-will. O God! Extremely abominable is my condition! Little there is in me to teach or preach to others.

[* "Ether is mentioned as the first and last essence of all existence." c.f. The Great Yagnavalkya saying to his wife – "In this immutable *One*, the dear *gargi*, is interwoven the Akasa, the last essence of all existence." – c.f. also 49th verse.

† Anda = universe.

‡ c.f. "Fate is, nothing but unspent Karmic result." Vide note to 2nd verse also.]

பொய்யினேன்புலையினேன் கொலையினேனின்னருள்
புலப்படவறிந்துநிலையாப்
புன்மையேன்கல்லாத தன்மையேனன்மைபோற்
பொருளலாப்பொருளைநாடும்
வெய்யனேன்வெகுளியேன் வெறியனேன்சிறியனேன்
வினையினேனென்றென்னைநீ
விட்டுவிடநினைவையேற் றட்டழிவதல்லாது
வேறுகதியேதுபுகலாய்
துய்யனேமெய்யனே யுயிரினுக்குயிரான
துணைவனேயிணையொன்றிலாத்
துரியனேதுரியமுங் காணாவதீதனே
சுருதிமுடிமீதிருந்த
வையனேயப்பனே யெனுமறிஞூறிவைவிட்
டகலாதகருணைவடிவே

யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்த மானபரமே. 8

74. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

I understand that I am not yet made fit to receive Thy Blessing by reason of the evil qualities found predominant in me – namely – the *rajo* nature of killing, flesh-eating, wickedness, anger, lowness and weak-mindedness preventing my being intent on Thy Arul, and the *tamo* nature of lying, vanity of wishes, madness, ignorance &c.

Still, however, O Lord, do Thou not forsake me; for I have no other Guide but Thee. Thou dost really abound in mercifulness and as such dost ever dwell in the hearts of the sages who would praise Thee: -

'O Matchless One, the Life of life,
O Truth of Pureness, in and out
O Turiya felt, there no strife;
Our Lord, Our Goal, the Vedas shout.'

எத்தனைவிதங்கடான் கற்கினுங்கேட்கினுமென்
னிதயமுமொடுங்கவில்லை
யானெனுமகந்தைதா னெள்ளளவுமாறவிலை
யாதினும்மபிமானலென்
சித்தமிசைகுடிகொண்ட தீகையோடிரக்கமென்
சென்மத்துநானறிகிலேன்
சீலமொடுதவவிரத மொருகனவிலாயினுந்
தெரிசனங்கண்டுமறியேன்
பொய்த்தமொழியல்லான் மருந்துக்கு மெய்ம்
மொழி புகன்றிடேன்பிறர்கேட்கவே
போதிப்பதல்லாது சும்மாயிருந்தருள்
பொருந்திடாப்பேதைதானே
யத்தனைகுணக்கேடர் சுண்டதாக்கேட்டதா
வவனிமிசையுண்டோசொலா
யண்டபகிரண்டமு மடங்கவொருநிறைவாகி
யானந்த மானபரமே. 9

75. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes!

I have to think that, to no purpose, I have cultivated my *intellect* and laden it with many kinds of knowledge acquired by reading and by hearing; because my *heart* is still impure and *concerned*. I have not freed myself from the affections of 'me' and 'mine.' I am devoid of the noble instincts of *love*, *charity* and *sympathy* and have never even thought of *righteousness*, *virtue* and *penance*. Nor would I recommend myself to strict observance of *truth*.

And I simply sermonize to others without finding time to contemplate Thee to procure Thy Grace.

O God! I am the greatest fool that the world has even seen or heard of.

எக்காலமுந்தனக் கென்னவொருசெயவிலா
வேழைநீயென்றிருந்திட்
டெனதாவியுடவ்பொருளு மௌனியாய்வந்துகை
யேற்றுநமதென்றவன்றே
பொய்க்காலதேசமும் பொய்ப்பொருளில்லானாசையும்
பொய்யுடலைமெய்யென்னலும்
பொய்யுறவுபற்றலும் பொய்யாகுநானென்னல்
பொய்யினும்பொய்யாகையான்
மைக்காலிருட்டனைய விருளில்லையிருவினைகள்
வந்தேறவழியுமில்லை
மனமில்லையம்மனத் தினமில்லைவேறுமொரு
வரவில்லைபோக்குமில்லை
யக்காலமிக்கால மென்பதிலையெல்லா
மதீதமயமானதன்றோ
யண்டபகிரண்டமு மடங்குவொருநிறைவாகி
யானந்த மானபரமே. 10

76. O The Supreme *One* of Beatitude, the Grand Receptacle of both seen and unseen Universes! Thou art, indeed, the sole Beneficent Lord, whose deeds are marked by no personal motives of any kind whatsoever.

I dare say that from *that* day forward on *which* Thou camest as Mauni and didst claim and take up my *body*, *mind* and *soul*, all my non-satvic acquirements are gone; and the whole *Prapancha** are transitory and false to me time, place and wealth are false. My body is false. My kith and kin are false. Nay, the sense of 'I' itself is false.

I would be no more in the dark of *Anava* ignorance and consequently be no more affixed to the wheel of rebirths; and I find my *Manas* and *Andakaranas*, † &c. to be totally extinct.

In fact, I have attained my eternity free from conditions of time.

c.f. உனக் கென்று செய்கையொன்றுஞ் செய்தாயல்லை
யுயிர்தொகைக்கே நின்செயல்களுரிதத வாறே.

(Thou hast done no actions for Thyself and all Thy actions have been beneficial to souls only).

[* Prapancha – Universe, Vide notes to 10th verse.

† Andakaranas = internal senses. Vide 96 Tatvas under 48th verse.]

9. சுகவாரி.

இன்னமுதுகனிபாகு கற்கண்டுசீனிதே
னெனருசித்திடவலியவந்
தின்பங்கொடுத்தநினை யெந்நேரநின்னன்ப
ரிடையறாதுருகிநாடி
யுன்னியகருத்தவிழ வுரைகுளறியுடலெங்கு
மோய்ந்தயர்ந்தவசமாகி
யுணர்வரியபேரின்ப வனுபூதியுணர்விலே
யுணர்வார்களுள்ளபடிகாண்
கன்னிகையொருத்திசிற் றின்பவேம்பென்னி
னுங் கைக்கொள்வன்பக்குவத்திற்
கணவருள்பெறின்முனே சொன்னவாறென்
னெனக் கருதிநகையாவளதுபோற்
சொன்னபடிகேட்குமிப் பேதைக்குநின்கருணை
தோற்றிற்சுகாரம்பமாஞ்
சுத்தநிற்குணமான பரதெய்வமேபாஞ்
சோதியேசுகவாரியே. 1

9. GOD-HEAD AS OCEAN OF JOY.

77. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

Knowing that Thou art the fountain of Supreme Bliss to them, and enjoying Thee, sweet as the delicious extract of the mixture of the three fruits* with sugar, sugar-candy, ambrosia and honey, Thy beloved devotees would ever seek Thee, reflect on Thee and praise Thee in great emotion. They would blab and become overpowered with joy and would remain absorbed in Thy Heavenly Bliss. This is an undoubted fact with the advanced *sages*.

But to me, who am, as it were, in a state of maidenhood, it is not gratifying; just as the sweets of 'nuptial embrace' will be quite unwelcome to a bride before puberty.

Do Thou, therefore, initiate me, my Lord, into the blessedness of Thy Grace.

[* Vide note to 17th verse.]

அன்பின்வழியறியாத வென்னைத்தொடர்ந்தென்
னை யறியாதபக்குவத்தே
யாசைப்பெருக்கைப் பெருக்கிக்கொடுத்துநா
னற்றேனலந்தேனென
வென்புலமையங்கவே பித்தேற்றிவிட்டா
யிரங்கியொருவழியாயினு
மின்பவெளமாகவந் துள்ளங்களிக்கவே
யெனைநீகலந்ததுண்டோ

தன்பருவமலருக்கு மணமுண்டுவண்டுண்டு
        தண்முகைதனக்கு முண்டோ
தமியனேற்கிவ்வணந் திருவிளமிரங்காத
        தன்மையாற்றனியிருந்து
துன்பமுறினெங்ஙனே யழியாதநின்னன்பர்
        சுகம்வந்துவாய்க்குமுரையாய்
சுத்தநிற்குணமான பாதெய்வமேபரஞ்
        சோதியேசுகவாரியே. 2

78. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

With all my maidenhood ignorance of the sweets of Thy Love, it was Thy Benevolence to have stimulated my senses towards the same and left me in an unruly state of cares and anxieties.

O! for the blessed day when Thou wouldst compassionate my condition, come and take me in Thy arms, unite me to Thee and fill me with exceeding pleasure and delight!

O my beloved Lord, has not yet the bud of my heart fully spread its petals and diffused its fragrance of love, so that Thou mayest make me an object of Thy Pleasure?

If I should be left to pine away in this manner, how is it possible for me to attain the Eternal Beatitude of Thy devotees.

கல்லேனுமையவொரு கானத்திலுருகுமென்
        கன்னெஞ்சமுருவலிலையே
கருணைக்கிணங்காத வன்மையையுநான்முகன்
        கற்பிக்கவொருகடவுளோ
வல்லான்வகுத்ததே வாய்க்காலெனும்பெரு
        வழக்குக்கிழுக்குமுண்டோ
வானமாய்நின்றின்ப மழையாயிரங்கியெனை
        வாழ்விப்பதுன்பரங்காண்
பொல்லாதசேயெனிற் றாய்தள்ளனீதமோ
        புகலிடம்பிறிதுமுண்டோ
பொய்வார்த்தைசொல்லொலோ திருவருட்கயலு
        மாய்ப் புன்மையேனாவனந்தோ
சொல்லான் முழக்கிலோ சுகமில்லை மௌனி
        யாய்ச் சும்மா விருக்க வருளாய்
சுத்தநிற்குணமான பரதெய்வமேபரஞ்
        சோதியேசுகவாரியே. 3

79. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

My mind is too hard to be softened to Thy Love. A stone may, perhaps, be melted but not my mind. Was the four-faced Brahma* possessed of an independent power to create so

hard a mind for me? No, I could say. Because no Deity however mighty and strong can assert independence in Thy Presence. Nor can there be any Heavenly Being to confront Thy Will, since the proverb runs 'The Almighty's decree is inscrutable always'?

Thou must, O Lord of All-blessedness, rain forth Thy Love for me and plunge me in Eternal Beatitude. There is no other go for me than to seek refuge in Thee. How can Thy Motherly* care miss me, Thine infant son, my evil tendencies withal.

Do Thou, then, grant me the mona† of bliss, in as much as I fear that mere eloquence may beget the sin of lying and unfit me for Thy Blessing.

[* Brahma with the accent on the second syllable always will denote the Brahma of the Trinity as distinguishable from the Supreme Brahm or Brahma addressed by the Saint here.]

என்பெலாநெக்குடைய ரோமஞ்சிலிர்ப்பவுட
லிளகமனதழலின்மெழுகா
யிடையறாதுருகவரு மழைபோலிரங்கியே
யிருவிழிகணீரிறைப்ப
வன்பினான்மூர்ச்சித்த வன்பருக்கங்ஙனே
யமிர்தசஞ்சீவிபோல்வந்
தானந்தமழைபொழிவை யுள்ளன்பிலாதவெனை
யார்க்காகவடிமைகொண்டாய்
புன்புலான்மயிர்தோ னரம்பென்புமொய்த்திடு
புலைக்குடிலிலருவருப்புப்
பொய்யல்ல்லேநிதனை மெய்யென்றுநம்பியென்
புந்திசெலுமோபாழிலே
துன்பமாயலையவோ வுலகநடையையவொரு
சொப்பனத்திலும் வேண்டிலேன்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. 4

80. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! Thou art the revivifying medicament to restore Thy guileless devotees from swooning, into, which they sink out of an exceeding *ananda** of love to Thee, most emotional in its nature – their bones break up; their hairs stand on end; their bodies decline; their mind does melt and melt like the wax on fire; and tears shower down from their eyes.

But I am quite without *such* emotional love and piety; and it is rare, indeed, that Thou hast also chosen me as Thy disciple.

I would not, even in my dream, think of this worldly career. And simply it will be an endless source of misery to me to rely on the fortitude of this loathsome body up of nasty flesh and bones and the veins, arteries and the hairy membranes.

[* Ananda – Bliss and delight.]

வெந்நீர் பொறாதெனுடல் காலின்முட் டைக்க
  வும் வெடுக்கென்றசைத்தெடுத்தால்
விழியிமைத்தங்ஙனே தண்ணருளைநாடுவேன்
  வேறொன்றையொருவருவர்கொல்லி
னந்நேரமையோவென் முகம்வாடிநிற்பதுவு
  மையநின்னருளறியுமே
யானாலுமெத்தப் பயந்தவனியானென்னை
  யாண்டநீகைவிடாதே
யிந்நேரமென்றிலை யுடற்சுமையதாகவு
  மெடுத்தாலிறக்கவென்றே
யெங்கெங்குமொருதீர்வை யாயமுண்டாயினு
  மிறைஞ்சுசுகராதியான
தொன்னீர்மையாளர்க்கு மானிடம்வகுத்தவரு
  டுனையென்றுநம்புகின்றேன்
சுத்தநிர்க் குணமான பரதெய்வமேபரஞ்
  சோதியேசுகவாரியே. 5

81. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

My body can hardly endure the hot water nor the prick of a thorn; and on any such pain occurring to me, I only look for Thy Grace. If I should happen to see any creature being killed, Thou knowest what tenderness of love and sympathy I smart under.*

O My Supreme Ruler, do Thou not forsake me! I revere Thee with fear and love. I trust to Thee and Thee alone, who kindly didst confer longevity upon the ancient sages like Suka &c, though it was exceptional to the universal Law that men are born to die and that their life here is always uncertain.

[* One of the excellent doctrines of this school is the doctrine of Jiva-Karunya (Non-killing and compassion) the first step in Siva-Raja-Yoga. Hence Saiva Siddhantis are always vegetarians. Vide notes to 62nd verse.]

பற்றுவனவற்றிடு நிராசையென்றொருபூமி
  பற்றிப்பிடிக்குமியோகப்
பாங்கிற்பிராணலய மென்னுமொருபூமியிவை
  பற்றின்மனமறுமென்னவே
கற்றையஞ்சடைமௌனி தானேகனிந்தகனி
  கனிவிக்கவந்தகனிபோற்
கண்டதிந்நெறியெனத் திருவுளக்கனிலினொடு
  கனிவாய்திறந்துமொன்றைப்
பெற்றவனுமல்லேன் பெறாதவனுமல்லேன்
  பெருக்கத் தவித்துளறியே
பெண்ணீர்மையென்னவிரு கண்ணீரிறைத்து
  நான் பேய்போலிருக்கவுலகஞ்
சுற்றிநகைசெய்யவே யுலையவிட்டாயெனிற்

சொல்லவினிவாயுமுண்டோ
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. 6

82. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

As in a bunch of plantains the full ripe fruit tends to ripen the unripe fruits also, so it was Thy sweet Will and Pleasure to assume the human form of *Mauni*† and, in view to bring me to perfection, reveal to me the two-fold essentials required for suppressing the mind, viz, *Renunciation*‡ and *Restraint of prana*§ the vital force of the mind.

Nevertheless I have not been fully benefitted by the Divine World of Bliss. On the contrary, like a woman I put on the fiendlike guise of simply shedding forth my tears and make myself an object of hatred and contempt to the public.

O extremely vexed is my present condition!

[† Vide notes to 27th and 48th verses.

‡ "Renunciation does not consist in flying away from wife and children – they are not the real Samsara (prapancha or universe) to be given up. Restlessness of the mind is the real Samsara." Maitreya Upanishad. "When the mind is restless, there is Samsara, and when it attaining rest it attains *Moksha*." Yoga Sikhu Up. 'What is really to be *renounced* is the restlessness of the *mind*, the dominion of the self and the attachment of 'me' and 'mine.'

§ Prana – one of the 10 vital airs (Vide 96 Tatvas under verse 48.)]

அரும்பொனேமணியே யெனன்பேயெனன்பா
ன வறிவேயெனறிவிலூறு
மானந்தவெள்ளமே யென்றென்றுபாடினே
னாடினேனாடிநாடி
விரும்பியேகூவினே னுலரினேனலறினேன்
மெய்சிலிர்த்திருகைகூப்பி
விண்மாரியெனவெனிரு கண்மாரிபெய்யவே
வேசற்றயர்ந்தேனியா
னிரும்புநேர்நெஞ்சகக் கள்வனானாலுமுனை
யிடைவிட்டுநின்றதுண்டோ
வென்றுநீயறுநா னுன்னடிமையல்லவோ
யாதேனுமறியாவெறுந்
துரும்பனேனென்னினுங் கைவிடுதனீதியோ
தொண்டரொடுகூட்டுகண்டாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே 7

83. O Ocean o Joy, the characterless Supreme Being of Transcendent Brightness!

I see that I have been always co-existent* with Thee as Thy dependent; and yet but a worthless soul completely groping in the dark of my ignorance. At all events, Thou must not forsaken me. Pray include my name also in the sacred list of Thy devotees. Though I am an iron-hearted guiler, still I have never kept away from Thee.

And Thou couldst never have been unaware of my excitement and commotion enfeebling me to a total suspension of my senses, whenever I would begin to worship Thee with my raised hands and, with a profuse shower of tears, would address myself to Thee and burst out in these entreating terms: -

O Thou the rarest Gold!
O Thou the Ruby dear!
O Love, that can't be told!
O Thy Bliss drowns me *mere*!

[* The reference is to the existence of souls different from the Supreme Soul (God). They co-exist with God for ever as a fact; but their co-existence is subject to *changes* and sufferings (the outcome of their ignorance) until they are able to get God's Divine Arul. They attain changeless perfection and bliss through God's grace (not otherwise), when, they are said to be *identifiable* with God or to become God. This *becoming* is confounded by some with *identity* or *realization* by which they seem to mean or assume that man is not God, only until he known himself to be God; and is God or *becomes* God, when he so knows himself to be'. This is mere Idealism i.e., indulging in bare ideas or speculations without resorting to the revealed Truth of God's beneficent relationship to us (souls). c.f. 50th verse with notes. c.f. also Thiruvarutpayan Chapter II. 9th couplet "ஊமண்கண்போல வொளியுமிகவிருளே-வாமன் கண்காணாதவை" (Like the owl which cannot see even in bright sunlight, the souls (though present in God) cannot perceive God owing to its connection with Anava mala") c.f. also Sivagnana Botham 10th Sutra. "அவனே தானே யாகிய அந்நெறிய கனாகியிறை பணி நிற்க மலமாயை தன்னொடும் வல்வினையின்றே" ("As the Lord becomes one with the soul in its human condition, so let the soul become one with Him and perceive all His actions to be His. Then will it (soul) lose all its mala (anava) maya and karma").]

பாராதியண்டங்க ளத்தனையும்வைக்கின்ற
பரவெளியினுண்மைகாட்டிப்
பற்றுமனவெளிகாட்டி மனவெளியினிற்றோய்ந்த
பாவியென்பரிசுகாட்டித்
தாராளாமாய்நிற்க நிட்சிந்தைகாட்டிச்
சதாகாலநிட்டையெனவே
சகசநிலைகாட்டினை சுகாதீதநிலயந்
தனைக்காட்டநாள்செல்லுமோ
காராரவெண்ணரு மனந்தகோடிகணின்று
காலூன்றிமழைபொழிதல்போற்
கால்வீசிமின்னிப் படர்ந்துபரவெளியெலாங்
கம்மியானந்தவெள்ளஞ்
சோராதுபொழியவே கருணையின்முழங்கியே
தொண்டரைக்கூவுமுகிலே

சுத்தநீர்க்குணமான பரதெயவமேபரஞ்
    சோதியேசுகவாரியே. 8

84. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

Thou art the sole Merciful Lord whose boundless mercy streams forth like clouds in myriads of ways and directions and, with flashes of lightning, spreads itself all over the vast expanse of the sky, and does, incessantly, shower down bliss to Thy devotees with the inviting peals of thunder.

Thou wast so much pleased as to disclose to me the picturesque sight of the firmament of the *akas** wherein are made to figure themselves the innumerable worlds earth &c., and my etheric *mind* and my subject condition therein. Thou didst also bless me with an uninterrupted state of *mona*† and that of a systematic abstraction in *yoga*. ‡

O Benefactor, it should, therefore, be no more considered premature that I could be at once placed in the Highest State of Supreme Bliss.

[* Akas – ether.

† Mona – death of the mind.

‡ Yoga – silent meditation as prescribed by the yoga-sutra (yoga science)]

பேதித்தசமயமோ வொன்றுசொனபடியொன்று
    பேசாதுதுறவாகியே
பேசாதபெரியோர்க ணிருவிகற்பத்தினாற்
    பேசார்கள்பரமகுருவாய்ப்
போதிக்குமுக்கணிறை நேர்மையாய்க்கைக்கொண்டு
    போதிப்பதாச்சறிவிலே
போக்குவரவறவின்ப நீக்கமறவசனமாப்
    போதிப்பதெவரையனே
சாதித்தசாதனமு மியோகியர்கணமைதென்று
    சங்கிப்பராதலாலே
தன்னிலேதானா யயர்ந்துவிடுவோமெனத்
    தனியிருந்திடீன்ங்ஙனே
சோதிக்கமனமாயை தனையேவினாவடிமை
    சுகமாவதெப்படிசொலாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
    சோதியேசுகவாரியே. 9

85. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

There are multifarious systems of Faith, not one of which agrees with the other. Hence it is that great sages do seclude themselves from the controversial world and set in to observe the vow of continued silence.

And Thou being the Three-eyed Lord Supreme didst think it fit to appear as the Holiest Guru and by a sacred Symbol didst initiate me spiritually. O! Blessed was the consequence which no teaching by word of mouth can produce. Unspeakably most beatific it was, plunging me in the *ananda** of eternity free from rebirth.

O God, the sadhanas resorted to until now are claimed by the yogins as theirs in a spirit of pride. For this reason, if I should desire to live the life of a recluse and tranquilize myself with self-possession, the versatile mind of maya† is set to disquiet me and disturb me. ‡

O my Master, at this rate I cannot get myself absorbed in Thy Love of Bliss.

[* Ananda – bliss; eternal delight.

† Maya – matter. Mind is matter – c.f. 39th verse.

‡ The Saint refers in this verse to the Doctrine of Grace and its observance being absolutely necessary for attaining the Highest Moksha. Mere knowledge or practice of yoga or mere *mona* of self-possession cannot take us *to The one*, since, *except through His Grace*, we cannot extricate ourselves from the thralldom of *maya* or matter. c.f. The Saint's couplet.

"ஆனந்த மானநின்னை யன்றியொன் றையுன்னாத
மோனந்த மியேற்கு முத்தி பராபரமே."

(O The Supreme, the *mukti's* joy gets he,
Who shall in *mona* think on none but Thee).
c.f. also verses 36, 41, 42 and notes theron."

அண்டமுடிதன்னிலோ பகிரண்டமதணிலோ
வலரிமண்டலநடுவிலோ
வன்னடுவிலோவமிர்த மதிநடுவிலோவன்ப
ரகமுருகிமலர்கடுவித்
தெண்டமிடவருமூர்த்தி நிலையிலோதிக்குத்
திகந்தத்திலோவெளியிலோ
திகழ்விந்துநாதநிலை தன்னிலோவேதாந்த
சித்தாந்தநிலைதன்னிலோ
கண்டபலபொருளிலோ காணாதநிலையெனக்
கண்டசூனியமதனிலோ
காலமொருமூன்றிலோ பிறவிநிலைதன்னிலோ
கருவிகரணங்களோய்ந்த
தொண்டர்களிட்த்திலோ நீவீற்றிருப்பது
தொழும்பனேற்குளவுபுகலாய்
சுத்தநிர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. 10

86. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness!

Let me know where Thou wilt be manifest. Either in the summit of this universe or in the universe lying beyond it. Either in the region of the Sun or Agni (fire) or in the cool region of the Moon. Either in or outside the quarters or in the *Akas*. Or can I say that Thou art in the idols worshipped by Thy devotees with flowers with their hearts melting? Art Thou in the vindu the *Pranava* or in the Nathan (sound)? Or in the Vedanta or Siddhanta? Or in all the visible objects of the world? Shall I say that Thou dost survive the decay of those objects or Thou art both in the Past, Present and Future? Dost Thou present Thyself at Thy creation of this *Prapancha* or is Thy self-controlled devotees who have become absorbed and lost in Thy Divine contemplation.

O my Lord, Thou must *Thyself* become my guide* to seek Thee out.

[* It is by God's Grace that we can seek dim out. *c.f.* Shvet.Upa. VI, 21. "The Sage Shvetasvatara, by the power of his austerity and the Grace of God, has verily declared to the most excellent of the four orders, the Supreme holy Brahma, who is adored as all in all by all the Rishis." c.f. Mr. Mead's Translation ibid. "By power of meditation *and by favor of the God*, therefore Brahm knowing &c." *c.f.* Saint Manikkavachakar. (Appealing to His mercy by the help of His Grace).]

எந்தநாள்கருணைக் குரித்தாகுநாளெனவு
மென்னிதயமெனைவாட்டுதே
யேதென்றுசொல்லுவேன் முன்னொடுபின்மலையறவு
மிற்றைவரையாதுபெற்றேன்
பந்தமானதிலிட்ட மெழுகாகியுள்ளம்
பதைத்துப்பதைத்துருவோ
பரமசுகமாவது பொறுப்பரியதுயரமாய்ப்
பலகாலுமூர்ச்சிப்பதோ
சிந்தையானமறிவை யென்னறிவிலறிவான
தெய்வநீயன்றியுளதோ
தேகநிலையல்லவே யுடைகப்பல்கப்பலாய்த்
திரையாழியூடுதெலுமோ
சொந்தமாயண்டநீ யறியார்கள்போலவே
துன்பத்திலாழ்த்தன்முறையோ
சுத்தநீர்க் குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. 11

87. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! O The All wise, Thou only knowest with what extreme pain of anxiousness do I look forward to the Blessed day of Thy grace.* I have not yet attained the changeless state of Peace and Happiness. Do Thou at once inspire me with the surest method of getting at it, to which I could readily and willfully resort. Be it either the hard struggle of controlling my mind† and liquidizing *it* to the state of inflamed bees-wax; or be it the senseless state of swooning often times.

O The Intelligence of my intelligence, Thou knowest my sincere belief in Thee and Thee alone as the Sole Lord without a Second. ‡

O my Grand Master, how uncertain and transient is my body! Let my voyage be done while it is sound. How can a wrecked ship be successfully steered through? Is it my lot still to be kept in bondage of *this* life?

[* c.f. Notes under 86th verse.

† Vide Ashta-anga Yoga described under 61st verse.

‡ The Saint alludes to the Sruti "Ekameva-dvithiyam Brahma." The monists or idealists construe this to suit their rationalism theory, to mean '*one without a second*' i.e., only one entity and there is nothing else. But why should they drop or miss "Brahma" in their interpretation? Because, otherwise, the true, Agamic interpretation "One Brahma without a second" i.e., "without a Second (*Brahma*)," which supports both reason, argument, logic and experience, will suggest itself at once to them and contradict their own theory of self made Godship. Pity it is that they don't see that the universally prevalent Doctrined *Prayer to God* establishes the God to be different from us (souls or prayers) and to be also a Personal God i.e., not personal like ourselves but able to hear without ears like ours, to see without eyes like ours, to think or will without mind other art like ours &c.]

எந்நாளுமுடலிலே யுயிராமுனைப்போ
விருக்கவிலையோமனதெனு
மியானுமென்னட்பாம் பிராணனுமெமைச்சடம
தென்றுனைச்சித்தென்றுமே
யந்நானிலெவனோ பிரித்தானதைக்கேட்ட
வன்றுமுதலின்றுவரையு
மநியாயமாயெமை யடக்கிகுறுக்கே
யடர்ந்தரசுபண்ணியெங்கண்
முன்னாகநீயென்ன கோட்டைகொண்டாமென்று
மூடமனமிகவுமோ
மூண்டெரியுமனவிட்ட மெழுகாயுளங்கருகன்
முறைமையோதினாயிரஞ்
சொன்னாலுநின்னரு ளிரங்கவிலையேயினிச்
சுகம்வருவதெப்படி சொலாய்
சுத்தநீர்க்குணமான பரதெய்வமேபரஞ்
சோதியேசுகவாரியே. 12

88. O Ocean of Joy, the characterless Supreme Being of Transcendent Brightness! Art Thou not conscious of the reactionary pain caused to me by Thy still with holding Thy Grace from me? Oh, my dull rigid mind rails at me in this reproachful language: "Do not myself and my life prana coexist with you "ever since you began to be a soul in body? Some one in bygone days began to discriminate us both "as the object consciousness from you as the subject "consciousness. From that moment forward you most "cruelly restrain us and subject us to your strict "and hard control. What have you gained thereby, "O Soul? Shame! and Shame it is to you!"*

O the All-merciful, this puts me to extreme torture and I have simply to wear away like the wax in flames. Is this all my worth and desert? In myriads of ways I have been crying for Thy Help. Why hast Thou not yet moved at me? O for the day of rest in Thy Supreme Bliss!

[* c.f. the notes to 4th Sutra in Sivagnana Botham (Translation)]

10. எங்குநிறைகின்றபொருள்.

அவனன்றியோரணுவு மசையாதெனும்பெரிய
வாப்தர்மொழியொன்றுகாண்டா
லறிவாவதேதுசில வறியாமையேதிவை
யறிந்தார்களறியார்களார்
மௌனமொடிருந்ததா ரென்போலுடம்பெலாம்
வாயாப்பிதற்றுமவரார்
மனதெனவுமொருமாயை யெங்கேயிருதுவரும்
வன்மையொரிரக்கமெங்கே
புவனம்படைப்பதென் கர்த்தவியமெவ்விடம்
பூதபேதங்களெவிடம்
பொய்மெயிரதமகிதமேல் வருநன்மைதீமையொடு
பொறைபொறாமையுமெவ்விட
மெவர்சிறியரெவர்பெரிய ரெவருறவரெவர்பகைகு
ரியாதுமுனையன்றியண்டோ
விசபரமிரண்டிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. 1

10. GOD HEAD AS ALL-FILLING INTELLIGENCE.

89. O Thou All-filling Intelligence, the Soul of souls† both in their bhanda and moksha conditions. Were I to ascertain the true meaning of the sages' great maxim 'not on atom moveth but by Him,' I should be fully convinced of the sound reasons of thee manifestations: - Why are their knowledge and ignorance, the wise and the ignorant? Some are great yogins of abstract meditation in silence and some who are of my stamp resort to incessant controversies and exhortations as if born for nothing else. How to account for the origin of our mayaic* mind and its hardness and softness? Why was *this* world created and by whom? How is the differentiation of the subtle elements caused? How do we talk of virtue and vice – pleasure and pain – good and evil – envy and contentment – forbearance and resistance? Who are 'great' and who are 'low'? Who are 'friends and who are 'enemies'?

Directly or indirectly Thou art the Benevolent *cause* for all.

[† God is the Soul of souls (individuals) Because just as a soul's physical body moves as a living thing when the soul is within it and is identified with the soul by being called as 'John' or 'Rama' or 'Krishna' &c., so the whole universe (body, mind and souls or *he*, *she* and *it*) moves as a living *whole* when its Soul (God), the Siva Sat united to His Sakti, pervades it (universe) as *such*, and not otherwise. It is then that the Universe or Nature is identified

with God (its inner life) and is called God Himself. By ignorance or bigotry or prejudice some persist in saying that God is the universe in substance i.e., essentially. In other words, the essence of the God and the essence of the universe are one and the same which is God. This is Pantheism leading to nihilistic idealism or Sunyam (சூன்யம்).

* Mind or Manas is one of the 96 Tatvas and as such is matter called achit *i.e.* non-intelligent thing having no activity except in conjunction with the soul which is distinct from andakaranas Manas (*Vide* Tatvas under verse 48) *c.f.* 4th Sutra. Sivagnana Botham (Translation).]

அன்னேயனேயெனுஞ் சிலசமயநின்னையே
ஐயையாவையாவென்னவே
யலறிடுஞ்சிலசமய மல்லாதுபேய்போல
வலறியேயொன்றுமிலவாய்ப்
பின்னேதுமறியாம லொன்றைவிட்டொன்றைப்
பிதற்றிடுஞ்சிலசமயமேற
பேசரியவொளியென்றும் வெளியென்றுநாதாதி
பிறவுமேநிலயமென்றுந்
தன்னேரிலாத்தோ ரணுவென்றுமுவிதத்
தன்மையாங்காலமென்றுஞ்
சாற்றிடுஞ்சிலசமய மிவையாகிவேறதாய்ச்
சதாஞானவானந்தமா
யென்னேயெனேகருணை விளையாட்டிருந்தவா
றெம்மனோர்புகலவெளிதோ
விசுபரமிரண்டினிலு முயிரினுக்கெயிராகி
யெங்குநிறைகின்றபொருளே. 2

90. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

Some systems of faith referring to Thy Female Principle (Arul Sakti) would address Thee 'O mother! O mother! and some referring to Thy Male Principle (Siva Sat) would cry out 'O Father! O Father'! While some would be grating like devils in an implacable manner to no purpose or aim of any kind. Some would say that Thou art the indescribable Brightness or Akas. Some assign to Thee the state of Natham (sound) &c. and some, the minuteness of an atom that finds no parallel. Some say that Thou art the three-fold divisions of Time – Past, Present and Future.*

O! Thou art and Thou art not all these! O Thou Omniscient Gnana of Bliss, all are Thy noble acts of Benevolence worthy of our esteem and beyond speech.

[* c.f. verses 9 and 68. These 3 verses 9, 68, 90 contain the Vedic Truth 'God is all and not all' (எல்லாமாயல்லவுமாய்) hence any attempt to define Him here is futile.]

வேமுடனாகம புராணமிதிகாசமுதல்
வேறுமுளகலைகளெல்லா

மிக்காகவத்துவித துவிதமார்க்கத்தையே
விரிவாவெடுத்துரைக்கு
மோதரியதுவிதமே யத்துவிதஞானத்தை
யுண்டுபணுஞானமாகு
மூகமனுபவம்வசன மூன்றுக்குமொவுமீ
துபயலாதிகள்சம்மத
மாதலிளெனக்கினிச் சரியையாதிகள்போது
மியாதொன்றுபாவிக்கநா
னதுவாதலாலுன்னை நானென்றுபாவிக்கி
னத்துவிதமார்க்கமுறலா
மேதுபாவித்திடினு மதுவாகிவந்தருள்செ
யொந்தைநீகுறையுமுண்டோ
விகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. 3

91. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

The Vedas and the Agamas, † the Itihasa, ‡ the Purana § and other Smritis and schools of religion and philosophy – all invariably preach either the Dvaita or the Advaita doctrines. And the indispensable Dvaita Gnana (Sariya, Kiriya and Yoga) is the sole path or means to the Advaita. This is the truth that can stand or answer to Sruti or authority, argument and experience and as such is acceptable to both Dvaitist and Advaitist.

So I shall only pin myself to the sadhana || of Sariya, Kiriya, Yoga and Gnana.

As a matter of fact I do identify myself by Bhavana or conception with anything I shall fix my thoughts on, I can therefore be certain of attaining the True Advaita Moksha of becoming one with Thee for ever by Thy contemplation alone with no sense of 'I'¶

O! My Benign Father, Thou will come and help me in the shape of any thing I would conceive of* *and that and that* alone will be my *Summum Bonum.*

[† Agama are 28 in number (Vide the list given in Sivagnana Botham).

‡ Itihasa (Mahabharata Ramayana) is spoken of as the 5th Veda c.f. note to Vedas in 49th verse.

§ Purana denotes 18 works treating chiefly of cosmogony and Divine genealogy. They are Skandam &c.

|| Sadhana – preparation or practice.

¶ This verse (91) explains the Supreme End of Sohambhavana (*i.e.* the Advaita End) holding at the same time the souls different from God and meets with no contradiction which other schools do. *c.f.* verses 36, 41 and 53 and Shvet. Upanishad Part 1, 10.

- Over bot self and that which perisheth the one God rules.

- By means of meditation and becoming one, in very truth.
- With Him again and yet again, at last cessation of the whole creation (maya) comes."

* c.f. "Thou Oh! Author of Good! Art the sole creator of all. Thou, formless *because of same form in all his infinite variety of forms*, just as the sun though reflected by 'many' a piece of *water* is still one and the same. To none therefore but Thee, Oh, Lord, I fly of, refuge." Kasi Khanda of the Skanda Purana. "Many are the names of God, and infinite the forms that lead us to know Him. In whatever name or form you desire to know Him, in that very name and form you will Know Him". Precepts of Ramakrishna Paramahamsa Deva.]

சொல்லானதிற்சற்றும் வாராதபிள்ளையைத்
தொட்டில்வைத்தாட்டியாட்டித்
தொடையினைக்கிள்ளல்போற் சங்கற்பமொன்றிற்
றொடுக்குந்தொடுத்தழிக்கும்
பொல்லாதவாதனை வெனுஞ்சப்தபூமியிடை
பேரந்துதலைசுற்றியாடும்
புருடனிலங்காத பூவைபோற்றானே
புறம்போந்துசஞ்சரிக்குஞ்
கல்லோடிரும்புக்கு மிகவின்மைகாட்டிடுங்
காணாதுகேட்டவெல்லாங்
கண்டதாக்காட்டியே யணுவாகசுருக்கிடுங்
கபடநாடகசாலமோ
யெல்லாமும்வுலகிந்த மணமாயையேனழயா
மென்னாலடக்கவசமோ
விகபரமிரணடினிது முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. 4

92. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions! How can I a poor dependent soul, think of ever controlling my mind myself? † Its mayaic nature is extremely turbulent. It would do and undo things with me constancy of purpose. Just like a foolish mother who would now choose to hush up her troublesome child by swinging it in a cradle and again would pinch its thighs and make it more annoying to herself. It (mind) does subject itself to the pains of seven avasthas‡ or conditions of ignorance. It would wander with independence and self-indulgence like a wicked uncontrollable wife. It is sometimes much harder that flint or steel. It would presume to have actually seen whatever could have been only heard of. In short it is capable of all magical arts and hypocrisies.

[† Here the Saint establishes the weakness of Rationalistic theory of the Monists or Idealist and the indispensability of God's Grace to souls. A soul cannot get rid of its mala or pasa by itself as it is a universal law of nature that any thing like copper &c. cannot purify itself except by the help of an extraneous agent like the Alchemist's stone &c.

‡ The phrase in the text is "ஏழு அவஸ்தை" (seven grounds). The 7 avasthas are (1) Bindu Jagaram, (2) Mel-jagaram, (3) Maha-jagaram, (4) Jagarasvapnam, (5) Svapana, (6) Svapna-jagaram, and (7) Sushupti. They are respectively (1) the stage 67 God's divifying of soul's intelligence, (2) the condition in which the soul becomes

conscious, (3) Waking state, (4) Dreaming in the wakeful state, (5) Dream state, (6) Watchfulness in dream and (7) Dead sleep. These 7 conditions are suffered in the soul when it is in sakala or worldly state in the course of evolution.]

கண்ணாரநீர்மல்கி யுள்ளநெக்குருநாத
    கள்ளனேனானாலுமோ
கைகுவித்தாடியும் பாடிரும்விடாமலே
    கண்பனித்தாரைகாட்டி
யண்ணாபரஞ்சோதி யப்பாவுனக்கடிமை
    யானெனவுமேலெழுந்த
வன்பாகிநாடக நடித்ததோகுறைவில்லை
    யகிலமுஞ்சிறிதறியுமேற்
றண்ணாருநின்னதரு ளறியாததல்லவே
    சற்றேனுமினிதிரங்கிச்
சாசுவதமுத்திநிலை யிதென்றுணர்த்தியே
    சகசநிலைதந்துவேறொன்
றெண்ணாமலுள்ளபடி சுகமாயிருக்கவே
    யேழையேற்கருள்செய்கண்டா
யிகபரமிரண்டினிலு முயிரினுக்குயிராகி
    யெங்குநிறைகின்றபொருளே. 5

93. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

Though my tears gush forth from my eyes, yet my mind* is not moved and brought under my control. I should therefore be passed for a feigner only. All the same, O Merciful Lord, Thou knowest full well unlike this world, that I, taken in with love and devotion to Thee, danced and danced and clamored

'O Lord! The Heavenly Light! O Father! Myself Thy slave!'

Thou wilt bestow Thy Grace upon me to make me perceive the True Everlasting Mukti of Bliss and rest myself *there* in ceaseless *ananda* of total adhesion to none else but Thee.

[* It is indicated here that the invoking of emotional agitations in body is conducive to finally conquering and internalizing the mind towards the Supreme Grace. This occurs when there is the springing up of a "strong and genuine bhakti *i.e.*, "*Love and devotion to God*".]

காகமானதுகோடி கூடிநின்றாலுமொரு
    கல்லின்முன்னெதிர்நிற்குமோ
கர்மமானதுகோடி முன்னேசெய்தாலுநின்
    கருணைப்ரவாகவருளைத்
தாகமாய்நாடினரை வாதிக்கவல்லதோ
    தமியேற்கருட்டாகமோ
சற்றுமிலையென்பதவும் வெளியார்ச்சுவினையெலாஞ்

சங்கேதமாய்க்கூடியே
தேகமானதைமிகவும் வாட்டுதேதுன்பங்கள்
சேராமலியோகமார்க்க
சித்தியேவரவில்லை சகசநிட்டைக்குமென்
சிந்தைக்கும்வெகுதூரகா
னேமாய்நின்னோ டிருக்குநாளெந்தநா
ளிந்நாளின்முற்றுறாதோ
யிகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே 6

94. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

Though innumerable crows are flocked together in a place, yet in a single pelting with a stone, they are all made to disappear at once. Likewise, the immense accumulations of Thy devotees past *karma* must completely dwindle away if they should feel an unremitting thirst for Thy Boundless Grace.*

So I have to determine that I have not yet entertained a vehement taste for Thy Heavenly Grace. The gathered effects of *my* past karma do, as well, harass me and I am unable to free myself from the worldly tumults and remain fixed in yoga of peaceful concentration of mind. My heart is still very much unsuited to the true meditation of Divine Bliss.

O for that day, my Lord, on which I will be *one with Thee* in blessed *advaita* union.

[* The Saint points out in this verse the extreme difficulty of procuring God's Grace and Its supremest power solely to destroy our *Karmic* effects.]

ஒருமைமனதாகியே யல்லறைநின்னருளி
லொருவனான்வந்திருக்கி
னுலகம்பொறாதோ மாயாவிசித்ரமென
வோயுமோவிடமில்லையோ
வருளுடையநின்னன்பர் சங்கைசெய்திடுவரோ
வலதுகிர்த்தியகர்த்தரா
யகிலம்படைத்தெம்மை யான்கின்றபேர்சில
ரடாதென்பரோவகன்ற
பெருமைபெறுபூரணங் குறையுமோபூதங்கள்
பேய்க்கோலமாய்விதண்டை
பேசுமோவலதுதான் பரிபாககாலம்
பிறக்கவிலையோதொல்லையோ
மிருமைசெறிசடவினை யெதிர்த்துவாய்பேசு
மோ யேதுளவுசிறிதுபுகலா
யிகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. 7

95. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

What will it matter to Thee if Thou would lets me, a single soul,* also seek Thy Blissful Grace and, with oneness of mind, be in Thy Happy contemplation? Cannot the ethereal region† sustain me? Or will be phenomena‡ of maya disappear with me, having no other work to do? Or will Thy beloved *maktas* raise any objection to it? Or will the Trinity gods who have to create and preserve the universe counsel against it? Will Thy great ubiquity be affected by it in any way? Or will the elements counterplead against the equality of my good and bad qualities? And consequently will my good Karma and bad Karma be bold to countermand your Supreme Will?

O Benefactor, let me know the real secret of it.

[* The Saint alludes to the existence of an infinite number of souls and the Moksha state of a soul being. c.f. also Thiruvarutpayan chapter II, 1st couplet "பிறந்தநாள் மேலும் பிறக்கும்நாள் போலும் துறந்தோர் துறப்போர் தொகை." (The number of liberated souls and of those yet to be liberated will equal the number of days that are past since this creation and of the days that are yet to come; i.e., their number is endless). It is practically impossible to conceive or talk of God *alone* except in connection with plurality of souls, or *jivas*, or *logos*, or *atmas*, by whatever name we call them. "The knowers of Brahman dub, shadow and light." Section III (1) Katha Upa. c.f. "Though all individual souls came from the Over-Soul (God), yet It (God) remains undiminished." The Peace Chant: - "Om' Whole is *That*, Whole is *this*; from whole, whole cometh; take whole from whole, (yet) whole remains. Om; Peace! Peace! Peace! Harih! Om!" – Isha. Upa. c.f. Mr. Subba Row's discussion on the Bhagavad Gita, p. 9 edition of 1888. "It (Logos) has consciousness and an individuality of its own. I may as well say that it is the only *personal* God, perhaps, *that* exists in the cosmos. But *not to cause any misunderstanding*, I must also state that such centres of energy are almost *innumerable in the bosom of Parabrahman*. It must not be supposed that this Logo is but a single centre of energy which is manifested by Parabrahman. There are *innumerable* others. *Their number is almost infinite*."

† *Ethereal* intelligence perfect in the ethereal region which occupies everywhere and is occupied by Supreme Parabrahmam or Siva with no contradiction to conceive of. In as much as we see it as a fact that liquid permeates the solid, gas the liquid, air the gas, ether the air; so the Parabrahmam (Sukshmachit) permeates the souls (Sthulachita) as well as the other. Hence the Parabrahmam is called The Great Akas (c.f. "O The Great Akas where the ether rests" – 23rd verse supra).

‡ Here the Saint refers to the distinct entity of the illusory and changeable matter called *maya* or nature or Prakriti. The maya is as a fact ever controlled by the Parama Siva and made to serve for Him as the material cause (pradhana) with which to give *Thanu* (body) – Karana (senses) – *Bhuvana* (world) and *bhoga* (sensations) for soul's to undergo evolution towards spiritualization. c.f. Sivagnana Siddhiar "காரிய காரணங்கண் முதறுணை நிமித்தங் கண்டாம் பாரின்மண் டிரிகை பண்ணுமவன்முதறுணைநி மித்தந் தேரின்மண் மாயை யாகத் திரிகைதன் சத்தியாக வாரியன் குலாலனாய் நின்றாக்குவ னகிலமெல்லாம்" i.e. – We see that causes are always threefold to effect a thing like a pot. For instance, God being the (1) First Cause (Potter) wills the whole world (pot) to come into a manifested existence out of (2) the material cause, *sudda* and *asudda* maya (mind) by the aid of (3) the Instrumental Cause. *His own Arul sakti* (potter's wheel).

We see that our Saint in this verse (95) points out the *co-existence* of the *Three Padarthas, Pathi* (Lord), *Pasu* (souls including of course the muktas, devas *Brahma* &c.), and *Pasa* (maya or matter) and does, indirectly, reveal the possibility of such *co-existence* without any contradiction. For, there is not wanting the *unity* of ABSOLUTE LORSHIP or control or government of the eternal Supreme Siva-Lord of *subjective nature, over the individual souls* and *maya*, both which being of objective nature are ever inseparable with and subordinate to Him either in *bhanda* or *moksha* states, and *they* can never affect His Omnipresence or Omniscience or Omnipotence &c. He has such *power* and *nature*. Who is to question it? When a soul becomes a mukta it assumes its subjective nature so far as pasa (matter) is concerned only. Even in its *moksha* state with pathi (Lord), the soul's nature is objective only.]

நில்லாதுதேகமெனு நினைவுண்டுதேகநிலை
நின்றிடவுமௌனியாகி
நேரேயுபாயமொன் றருளினையையோவிதனை
நின்றனுட்டிக்கவென்றாற்
கல்லாதமனமோ வொடுங்கியுபரதிபெறக்
காணவிலையாகையாலே
கையேற்றுனும்புசிப் பொவ்வாதெநாளுமுன்
காட்சியிலிருந்துகொண்டு
வல்லாளராயியும நியமாதிமேற்கொண்ட
மாதவர்க்கேவல்செய்து
மனதின்படிக்கெலாஞ்சித்திபெறலாஞானம்
வாய்க்குமொருமனுவெனக்கிங்
கில்லாமையொன்றினையு மில்லாமையாகவே
யிப்போதிரங்குகண்டா
யிகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. 8

96. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

I know, indeed, the fleeting character of my physical body. Thou as *mauni* didst reveal to me the artifice of preserving it in tact for ever. And should I think of practicing this artifice, I could not befit myself to it by controlling my mind which tends always to concern itself in the *prapancha*.* I should no more, therefore, addict myself to the mundane habit of food taking. But I must endeavor to place myself at the service of Thy austere devotees, who, resting themselves in Thy Holy Presence, keep self-controlled always in the Siva-Raja-Yoga of eight parts, † *yama*, *niyama* &c. And I will, then, be able to merit myself with the desired *siddhis*‡ and the Supreme Sivagnana. §

Hence, O The Supreme, do Thou at once grant me the only thing I am in need of: - *Thy unbounded Grace of Blessedness.*

[* Prapancha = world. † Vide 'Ashtanga yoga' under 61st verse.

‡ i.e., powers.

§ c.f. 36th verse supra.]

மரவுரிடுத்துமலை வனநெற்கொறித்துமுதிர்
வனசருகுவாயில்வந்தால்
வன்பசிதவிர்த்துமனங் வெயிலாதிமழையால்
வருந்தியும்மூலவனலைச்
சிரமளவெழுப்பியு நீரினிடைமூழ்கியுந்
தேகநமதல்லென்று
சிற்சுகவபேக்ஷையாய் நின்னன்பர்யோகஞ்
செலுத்தினாரியாம்பாவியேம்
விரவுமறுசுவையினோடு வேண்டுவபுசித்தரையி
ல் வேண்டுவவெலாமுடுத்தி
மேடைமாளிகையாதி வீட்டினினிடனுவகியே
வேறொருவருத்தமின்றி
யிரவுபகலேழையார்கள் கையோகமாயினோ
மெப்படிபிழைப்பதுரையோ
யிகபரமிரண்டினிலு முயிரினுக்குயிராகி
யெங்குநிறைகின்றபொருளே. 9

97. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

Thy devotees in the forest who bathe themselves in water and sit in Thy blessed contemplation, arousing upwards their innermost fire, would use barks of trees for their coverings and get their pain of hunger allayed by nibbling the wild-grown rice or with whatever dry leaves they might come across, and also undergo severe hardships through inclemency of weather such as heat and rain.

But alas! we, the helpless, out of ignorance, *simply* yield ourselves to the pleasures of the beat nourishment of six tastes* and of fanciful dresses and clothing and of the sex, enriching ourselves with storied *palatial* where day and night are seldom felt and *poverty* does make no appearance.

O God, how can we except by Thy worship, get over these *incidental* luxuries† of this life?

[* The 6 tastes are: - (1) கைப்பு or கசப்பு (bitterness), (2) தித்திப்பு (sweetness), (3) புளிப்பு (sourness), (4) உவர்ப்பு (Saltishness), (5) துவர்ப்பு (astringency), and (6) கார்ப்பு (pungency). These six tastes when combined in a fixed proportion produce best deliciousness for man.

† *Incidental luxuries of this life.* The Saint points to the fallacy of misunderstanding the truth 'அவனன்றி யோரணுவு மசையாது' (Not an atom moveth but by Him) to the effect that even our evil acts are ascribable to the Perfectest Lord. According to the Saiva Siddhanta School, each soul has its own consciousness and a moral responsibility, and it cannot shift itself from such responsibility by blindly attributing every one of its acts

(including the diabolical murder) to God and escaping under the above saying ‘not an atom moveth but by Him’ misconstrued as above. Just as, in pursuing the Siva Rajah Yoga, though the eight siddhis or powers incidentally arise, still the Yogi is warned and enjoined not to indulge himself in them and lead himself astray from the Highest Goal to be aimed at; so also in the course of incarnation or evolution of soul; which is indispensable for their attainment of mukti the evils thereof due to this pasa world (*maya prapancha*) are incidental and must not be permitted by them to over come their moral faculty and retard their acquirement of the Divine Gnana. For, otherwise, our life will end in the miseries of a boatman, who, instead of rowing it, out of sportive mischief, bores the bottom of it. c.f. 89th verse *supra*.]

முத்தனையமூரலும் பவளவாயின்சொலு
　　முகத்திலகுபசுமஞ்சளு
மூர்ச்சிக்கவிரகசன் னதமேற்றவிருகும்ப
　　முலையின்மணிமாலைநால
வைத்தெமைமயக்கியிரு கண்வலையைவீசியே
　　மாயாவிலாசமோக
வாரிதியி லாழ்த்திடும் பாழானசிற்றிடை
　　மடந்தையர்கள்சிற்றின்பமோ
புத்தமிர்தபோகம் புசித்துவிழியிமையாத
　　பொன்னாட்டும் வந்ததென்றாற்
போராட்டமல்லவோ பேரின்பமுத்தியிப்
　　பூமியிலிருந்துகாண
வெத்தனைவிகாதம்வரு மென்றுசுகர்சென்றநெறி
　　யிவ்வுலகமறியாததோ
விகபரமிரண்டினிலு முயிரினுக்குயிராகி
　　யெங்குநிறைகின்றபொருளே. 10

98. O Thou All-filling Intelligence, the Soul of souls both in their *bhanda* and *moksha* conditions!

Insuperable are *here** the damnable pleasures of the sex. Their pretty pearl-like teeth, their sweet words passing through their coral lips, their bright shining countenance fresh with saffron yellow, their swelled breasts prominent with strings of gems glittering on and seeming too heavy for their slender waists – all these do excite a violent lust in men and, having wrapped them in the snare of their fierce eyes and look them up as it were, in the trance of charm, nay, they plunge them deep in the ocean of Lithe libidinous *maya*.† Not free from their influence even the celestial beings, who wink not their eyes and live by the sweet and pleasant drink of *ambrosia*.

Therefore, to seek for emancipation from this world will be simply to employ ourselves in ceaseless struggle. That was reason why, we know, the great sage *Sukha* began to run up to the top of the Nidatha mount at once he was dropped from the womb.

[* The Saint wants to impress upon his followers or readers the plain fact of *sexual love* in this life being the strongest of evils the man in heir to and the consequent lesson for us, that we should try and try again all our life time to estrange ourselves from it by declaring and declaring

in verse and prose *its* vicious results. Hence even the typical Saints like Apparswami &c., have often sung the injurious consequence of yielding ourselves to sexual appetite in us.

† *Libidinous maya* is according to this school, an entity (matter with its own attributes or qualities illusory in their nature or kind but the attribute (illusion) is often confounded by the orthodox. Vedantins with the entity possessing such attribute. It may be asked here 'what is then meant by a Saiva Siddhanti calling the maya to be false'? The Siddhanti fairly and without any fallacy answers the question thus: - 'A Siddhanti calls 'maya' an entity and says it is false because it is literally false i.e. false=deceitful (Latin '*falsus*'=deceived), while an orthodox Vedantin calls 'maya' *false* (not an entity) because it is an illusion. I would ask any disinterested inquirer to ponder over here and answer me fair *which* must be correct. (Correctness means logical precision, absence of any fallacy and not open to reasonable questionings nor hostile to reason and experience). If the maya which is false (deceitful) is to be understood as a *non-entity* (which no best lexicon seems to support), then why are the systems of Prayer or Guru Darsana or Guru seeking or the doctrine of Divine Arul or the inspiring Mahatmas, or the temple worship on Vedic learning or the Vedas themselves, enjoined as necessary to, remove our ignorance, since ignorance due to mayaic *manas* cannot then arise at all? They are sometimes followed and adopted even by the orthodox Vedantins. If everything is non-entity, except their own 'Self', then their 'Self' can with safety damn these systems as they (Vedantins of this type) will have no things are entities to contend or struggle against with the weapons of the prescribed modes of *Sadhana chathushtaya*, *Sariya* &c. They preach against these systems and yet themselves adopt them.]

உன்னிலையு மென்னிலையு மொருநிலை யெனக்கிடந்
துளறிடு மவத்தையாகி
உருவுதான் காட்டாத வாணவமு மொளிகண்
டொளிக்கின்ற விருளென்னவே
தன்னிலைமை காட்டா தொருங்கவிரு வினையினாற்
றாவுசுக துக்கவேலை
தட்டழிய முற்றுமில் லாமாயை யதனாற்
றடித்தகில பேதமான
முன்னிலை யொழிந்திட வகண்டிதா காரமாய்
மூதறிவு மேலுதிப்ப
முன்பினொடு கீழ்மே னடுப்பக்க மென்னாமன்
முற்றுமா னந்தநிறைவே
என்னிலைமை யாய்நிற்க வியல்புகூரருள்வடிவ
மெந்நாளும் வாழிவாழி
இகபரமிரண்டினிலு முயிரினுக் குயிராகி
யெங்குநிறை கின்றபொருளே. 11

99. O Thou All-filling Intelligence, the Soul of souls, both in their *bhanda* and *moksha* conditions! Much glory and praise be to Thy Beneficial Manifestation* on my account.

Most delightful were its immediate results. The deleterious anava, which had tempted me unperceived into the unholiness of babbling that *Thy Subjective Nature* and my *objective nature* were one and the same and not *different*,† was by Thy blessed light, subdued to a state of nullity,‡ like darkness before light; the changing samsara§ with its ebb and flow of rebirths dwindled away at once; the phenomenal appearance of the '*magic maya*' ceased; and, above all, I was given the gnana of bliss, that led me into the Infinite State of Supreme Ananda where there would be for me (soul) neither before nor behind, nor above nor below nor within nor without nor sides.

[* The reference is to the Saint's initiation by Siva through Mauni.

† c.f. with notes verses 50, 89, 91, 92, 95 and 98.

‡ Anava (ignorance) mala – the origin of samsara – never ceases to exist even in the soul's moksha state. It only loses its power for ever like the heated seed or the suppressed senses of a yogin or Jivan Mukta. c.f. Saint's couplet பாசமக ராமற் பதியிற் கலவாமுன் - மாகில் சமத்து முத்தி வாய்க்கு (O for the day to be one with the Lord yet not the Lord, nor the pasa to discard! cf. 87th verse.

§ Samsara=cycle of existence full of transient pleasure and pain.]

11. சச்சிதானந்த சிவம்.

பாராதி ககனப் பரப்புமுண் டோவென்று
படர்வெளிய தாகியெழுகாப்
பரிதிமதி காணாச் சுயஞ்சோதியாயண்ட
பகிரண்ட வுயிரெவைக்கும்
நேராக வறிவா யகண்டமா யேகமாய்
நித்தமாய் நிர்த்தொந்தமாய்
நிர்க்குண விலாசமாய் வாக்குமன மணுகாத
நிர்மலா னந்தமயமாய்ப்
பேராது நிற்றிநீ சும்மா விருந்துதான்
பேரின்ப மெய்திடாமல்
பேய்மனதை யண்டியே தாயிலாப் பிள்ளைபோல்
பித்தாக வோமனதைநான்
சாராத படியறிவி னிருவிகற்பாங்கமாஞ்
சாசுவத நிஷ்டையருளாய்
சர்கபரி பூரண வகண்ட்தத் துவமான
சச்சிதா னந்தசிவமே. 1

100. *O Satchithananda Siva*, the undivided and indivisible *whole* extant in all! Thou art the omnipresent and all pervading Gnana-Akas wherein the bhuta-akas† with all its myriads of differentiations earth &c., occupies a very insignificant position; Thou art the self-luminous Heavenly Brightness outshining and transcending the fire of seven tongues, ‡ the Sun and the Moon. And Thou art the Super-eminent unique Wisdom of Infinite nature and bliss evidencing

Thyself in the universality of life. And yet Thou art the Eternal Unconditioned *one* non-dual in character and void of properties and beyond all thought and speech.

Notwithstanding Thy Supernal existence as aforesaid, I have knit myself to the internal mind and degraded myself to the position of a helpless orphan without taking to sacred quietism§ of bliss.

Do Thou grant me now the unchangeable state of solemnity in which I shall remain for ever self-controlled in Thy contemplation without subjecting myself to the implacable mind.

[* 1st verse (last portion of translation). This word is the compound of Sat (real-existence or being) + chit (Intelligence or knowledge or gnana) + Ananda (bliss or delight or joy or supreme pleasure of eternal unchangeable nature).

† It means in brief that Siva Lord is eternally everywhere like the akas or elemental ether and is not the latter; and He is Gnana or Chaitanyam by nature and Pure Love and imparts highest delight or Ananda to His Matured devotees. c.f. Sri Kanta Bashya on the Vedanta Sutras I.i. 23 & 24. c.f. Tait. Upanishad 2.1. "From Atman ('Paramakasa') is akasa born."

‡ c.f. 36th verse (translation) and notes there under to 7 flames. c.f. Munda.Upanishad Section II [art 1.8. "Seven life power come from Him, seven flames seven foods (to feed the flames)."

§ Here the reference may be to the school of Quietists "who flourished at the close of the 17th century and who taught that the soul, in the pursuit of the Supreme Good must retire from the report and gratifications of sense, and, in silence, be absorbed in contemplation of the Deity."]

குடக்கொடு குணக்காதி திக்கினை யுழக்கூடு
கொள்ளலபோ லைந்துபூதம்
கூடுஞ் சுருங்கிலைச் சாலேகமொன்பது
குலாவுநடை மனையைநாறும்
வடக்கயிறு வெண்ணரம் பாவென்பு தசையினால்
மதவேள் விழாநடத்தி
வைக்கின்ற கைத்தேரை வெண்ணீர்செ நீர்கணீர்
மலநீர்பு ணீரிறைக்கும்
விடக்குத் துருத்தியைக் கருமருந் துக்கூட்டை
வெட்டவெட் டத்தளிர்க்கும்
வேட்கைமா முறுகின்ற சுடுகாட்டை முடிவிலே
மெய்போ லிருந்து பொய்யாம்
சடக்கைச் சடக்கெனச் சதமென்று சின்மயந்
தானாகி நிற்பதென்றோ
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. 2

101. *O Satchithananda Siva*, the undivided and indivisible *whole* extant in all! O for the day on which I shall realize my blessed Gnana-Svarupa* eternally raised above all conditions of time, after gaining knowledge of *this* my *infirm self* of seeming reality. This self which is the

temporary erection composed of the five elements just like the quarters east, west &c. contained in a dry measure.

This self which is the front hall possessing nine clear§ windows. This self which is the play car handled in festival by *Manmatha*† and conducted by means of its white sinews, bones and flesh.

This self which is the fleshy bellows ejecting impure liquids red and white from the eyes, proud flesh, and secretions. This self which is the nest egg of the drug of re-incarnation. This cremation ground with the trees of desire, ‡ thereon which send forth their shoots as often as they are chopped.

[* *Gnana Svarupa of the soul*. – Just as a man carrying a heavy load has to subject and adjust himself to various hardships and pains incidental to his carrying of it, so the human soul, whose nature is chit or intelligence and which is bearing this self (i.e. this personality or physical body), *for the purpose of its spiritualization*, has to undergo various difficulties incidentally arising from the body's material tendencies – to wit – Karma, desire &c., (the effects of flesh and blood and bones and sinews the product of the 5 elements). Here it may be asked, if Lord-Siva hath given us this body as a vehicle for us to travel in through the path of spiritualization, why should the Supreme choose such a bad vehicle for us? This query finds a ready infallible answer from a Siddhanti, who does not any like the Idealists &c., that this body (i.e. the matter or the five elements) is a non-entity; or that it is a projection from the Parabrahman's own substance or existence or self; or that it was brought to existence from nothing or non-existence. What the Siddhanti says is, in the words of the Saint, "அருளுடைய பரெமென்றோ அன்னுதானே யானுன்னென்றும், எனக்கேயானவாதி பெருகுவிளைக்கட்டு" (Whenever there was the Supreme Being of Arul Sakti, I (the soul) have been since then co-existent with Him, and inseparable with me and for me hath been the bondage of action (Karma Mala) caused by my anava mala the antecedent cause of this *Maya* mala (i.e. this matter, my body). Thus matter (maya mala) being co-existent with souls as well as God and the souls with it being ever co-existent with and dependent on God, the query as to its (matter's) origin becomes illogical and unwarranted. It is our daily experience we see that dirt will remove the dirt of copper when rubbed together by an agent; but if allowed to gather, it enshrouds the natural brightness of the copper. So, we (souls) require an another (rubber) the Supreme Siva, who, out of pure Benevolence, effects by His Arul Sakti our bodies out of Maya (matter) by the process of differentiation. For Maya or matter cannot differentiate itself nor do the Souls by their nature possess the power or capacity to bring about the differentiation of *Maya* towards their evolution. Hence the God is appropriately called Siva i.e. God of Love or Benevolence *c.f*. verses 97 and 98 with notes and also 72nd verse.

§ The 9 windows are: - 2 eyes, 2 nostrils, the mouth, and the 2 lowest orifices. To these some Sages add the navel and the opening at the top of the skull.

† Manmatha is the Hindu name of the God of Love.

‡ This description of our body shews the Saint's view which lends to support to the truth of the analogy of the 'carrier' stated above.

This Maya, matter, true and false,
True, when to Lord it serves a tool.
To save the souls, and call it false,
When doth its magic the souls befool.]

பாகத்தி னாற்கவிதை பாடிப் படிக்கவோ

பத்திநெறி யில்லைவேத
பாராய ணப்பனுவன் மூவர்செய் பனுவலது
பகரவோ விசையுமில்லை
யோகத்தி லேசிறிது முயலவென் றாற்றேக
மொவ்வாதி வூண்வெறுத்தால்
உயிர்வெறுத் திடலொக்கு மல்லாது கிரியைக
ளுபாயத்தி னாற்செய்யவோ
மோகத்தி லேகிறிது மொழியவிலை மெய்ஞ்ஞான
மோனத்தி விற்கவென்றால்
முற்றாது பரிபாக சத்திக ளனேகநின்
மூதறிவி லேயெழுந்த
தாகத்தி லேவாய்க்கு மமிர்தப்ர வாகமே
தன்னந் தவிப்பெருமையே
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. 3

102. *O Satchithananda Siva*, the undivided and indivisible whole extant in all! Any attempt on my part to sing in metrical verses Thy Supreme Power and Benevolence might fall short of bhakti* or love of devotion to Thee. Or any attempt towards the recitation of the Tamil Veda Tiruvachakam† or the mystic poems of the three Saivite Saints‡ might fall short of the harmonious flow of tone peculiar to them. Any effort toward the Yoga practice might hardly suit my bodily constitution. Any abstinence on my part from food taking might deprive me of this life. To devise any means for doing the pious acts of *puja* &c., I am not at all rid of lust. And should I endeavor to habituate myself to the taciturn state of *mona*, *the verge and mark of the Supreme Sivagnana*, § my mind is ruffled in hundreds of ways by the wonderful powers of *Asutta maya*.||

Thou must only guide me, O The Absolute Lord of Greatness! O The Bounty of nectar flowing in full to the aspirants of Siva-Sayujya, ¶ the thirst for which arises in them from Thy knowledge Supreme the final Siva-gnana! Ω

[* Any act of piety without bhakti or real love to God is like the flower without fragrance and will not be appreciated by Him. *c.f*. Tiruvachakam "பக்திவலையிற படுவோன் காண்க"(Behold! He (Siva Lord) can be caught only be a net of *bhakti*).

† The Saivite Saint Shrimat Manickavachakar was a brahmin prime minister of the Kind Pandya of Madura and was initiated by the Supreme Siva-Lord in Tiruperundurai appearing as Guru with the Sacred Book 'Sivagnana Botham' in His hands and thence forward sang Thiruvachakam and worked good many miracles such as making a dumb princess of an opponent sing in Tamil the glory of Siva-Lord &c. (Vide also Dr. G. U. Pope's translation of 'Thiruvachakam for full details).

‡ The 3 Saivite Saints are Shrimad Apparswami (a Saiva Vellla), Shrimad Gnanasambandar (who lived as a Brahmin) and Shrimad Sundarar (Brahmin). These three and the *said* Manickavachakar are called together 'நாலவர்' or சைவசமயாசாரிகள் (The four or the establishers of the Saiva Samayam, the Saiva

Philosophy i.e. the (Saiva) Siddhanta. They revealed this system as the Supreme Truth. So these four holy Saints are represented by the four idols in every Iswara's Temple in India. For fuller details about these four and the rest of the Saivite Saints, all 63 in number, the sacred book 'Periapurana' may be referred to.

§ *c.f.* the great Divine Poetess 'Avvai' "மோனமென்பது ஞான வரம்பு" (what can be called '*mona*' is the verge and ma k (வரம்பு) of the true Gnana.

‖ *Asutta maya* – avidya maya i.e. maya causing ignorance in souls by its deceitful tendencies which are multifarious (c.f. verse 101 and notes). This *maya* or *jada-maya* sakti is matter. It is mistaken for the Supreme Para Sakti (female Principle) of the Supreme Siva. It is this Female Principle that is represented as Maha Vishnu (not the Trinity Vishnu) or Parvati or Kali. This is the reason why the bigoted Vishnuvites adore and worship 'Parvati' (Goddess) only in Siva Temples, thus making a *fanatic* distinction between Siva and His Sakti.

¶ *Siva-Sayujuya* is the Highest state of Moksha. It literally means "intimate union with Siva in His Absolute Nature as Love." *c.f.* notes under 41st verse.

Ω Compare the 36th verse (translation), and its notes.]

இமையளவு போதையொரு கற்பகா லம்பண்ணு
மிவ்வுலக மேவ்வுலகமோ
என்றெண்ணம் வருவிக்கு மாதர்சிற றின்பமோ
வென்னின்மக மேருவாக்கிச்
சுமையெடுமி னென்றுதான் சும்மாடு மாயெமைச்
சுமையாளு மாக்கிநாளும்
துர்ப்புத்தி பண்ணியுள நற்புத்தி யாவையுஞ்
சூறையிட் டிந்தரஜாலம்
அமையவொரு கூத்தஞ் சமைந்தாடு மனமாயை
யம்மம்ம வெல்லவெளிதோ
அருள்பெற்ற பேர்க்கெலா மொளிபெற்ற நிற்குமீ
தருளோவ லாதுமருளோ
சமயநெறி காணாத சாக்ஷிநீ சூக்ஷ்ம்மாத்
தமியனேற் குளவுபுகலாய்
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. 4

103. *O Satchithananda Siva*, the undivided and indivisible whole extant in all! How can I conquer this deceitful mind of maya? It causes a momentary winking to appear as long as a great cosmic period of Kalpa. † It gets me to imagine this earth to be some other phenomenal region. It makes a Maha Meru ‡ of the sexual love and not only causes me to bear that burden serving itself as a pad for my head, but also constrains me to a vicious condition of life stripping off all my good qualities. In short, it leaps and frisks about and plays a wonderful juggle.

Yet, however, O Lord, in those blessed muktas of Thine, it becomes as bright § as Thy Grace.

Do Thou make me understand, whether such a mind in its nature is the Divine Light of Thy Grace or the unholy darkness of ignorance.||

[† Kalpa is the great cosmic period – a day of Brahma equal to 1000 yugas.

‡ Maha meru is the greatest of mountains used here to represent the hyperbolical character of the mind.

§ It is one of the sound postulates of this school that, of the 3 malas, the anava (the cause of the other two and the offshoot of the mind) of the muktas becomes one with the splendor attained by them (muktas) and sub-servient to their wishes.

|| Ignorance is the anava mala.]

இனியே தெமக்குனருள் வருமோ வெனக்கருதி
    யேங்குதே நெஞ்சமையோ
இன்றைக் கிருந்தாரை நாளைக் கிருப்பரென்
    றெண்ணவோ திடமில்லையே
அனியாய மாயிந்த வுடலைநா னென்றுவரு
    மந்தகற் காளாகவோ
ஆடித் திரிந்துநான் கற்றதுங் கேட்டது
    மவலவாய்ப் போதனன்றோ
கணியேனும் வறியசெங் காயேனு முதிர்சருகு
    கந்தமூ கங்களேனும்
கனல்வாதை வந்தெய்தி னள்ளிப் புசித்துநான்
    கண்மூடி மௌனியாகித்
தனியே யிருப்பதற் கெண்ணினே னெண்ணமிது
    சாமீநீ யறியாததோ
சர்வபரி பூரண வகண்ட்தத் துவமான
    சச்சிதா னந்தசிவமே. 5

104. *O Satchithananda Siva*, the undivided and indivisible whole extant in all! I merely wear away under complete despondency that I may not at all get. Thy blessed Grace, in as much as, O Lord, I cannot be confident of visiting again tomorrow, any person whom I might meet today. The book of Fate lies quite concealed.

Alas! The God of death should come at any moment in a proud attitude and take away *this* physical body. Is it *all* my merit that I should end this life in mere *suffering* although I have had good deal of struggle to acquire the spiritual knowledge by reading and by hearing?

O Supreme Lord, art Thou not cognizant of my internal desire to quench the fire of hunger by* stuffing up my belly either with fruits or with unripe fruits or with dead leaves or vegetables and sit silent in Thy contemplation in solitude, with my eyes closed for ever?†

[* *c.f.* 36th and 48th verses regarding 10 vital airs.

† The Saint gives a caution to himself to invoke and get, if he can, the Supreme Lord's Arul before ever he should discard his body which is quite uncertain. *c.f.* "Procrastination is the thief of time." "Winnow the corn while the wind blows."]

மத்தமத கரிமுகிற் குலமென்ன நின்றிலகு
வாயிலுடன் மதியகடுதோய்
மாடகூ டச்சிகர மொய்த்தசந் திரகாந்த
மணிமேடை யுச்சிமீது
முத்தமிழ் முழக்கமுடன் முத்தநகை யார்க்ளொடு
முத்துமுத் தாய்க்குலாவி
மோகத் திருந்துமென் யோகத்தி னிலைநின்று
மூச்சைப் பிடித்தடைத்துக்
கைத்தல நகப்படை விரித்தபுவி சிங்கமொடு
கரடிநுழை நூழைகொண்ட
கானமலை யுச்சியிற் குகையூ டிருந்துமென்
காதலா மலகமென்னச்
சுத்தமற மோனநிலை பெற்றவர்க ளுய்வர்காண்
சனகாதி துணிவிதன்றோ
சர்வபரி பூரண வகண்டத் துவமான
சச்சிதா னந்தசிவமே. 6

105. *O Satchithananda Siva*, the undivided and indivisible whole extant in all!

What if a man is placed in the pleasures of the household, say, such as rejoicing in company with the women of pearl like teeth charming and excelling in beauty and best conversant in Tamil in its three-fold* classification, in a lofty palace, at the top-most story, so high as to reach the moon-centre and so well built up of moon stones as to, by itself, excite lust therewith, and where in front of the gate are arrayed the elephants which are as dark as the thick gathered clouds? Or, on the other hand, what is the use† of merely living the secluded life of a recluse, say, sitting dumb in Yoga, controlling the breath, either in caves or in the summits of dark wooded mountains where there are lairs of long clawed tigers, lions or bears?

Is it not a fact as clear as day light that those only can expect themselves to be saved who set upon *Thy Divine contemplation* in silence? Is this not the fundamental Truth aimed at by the *Munis* Sanaka &c.

[* The 3 classes of Tamil are (1) இயற்றமிழ் (Natural grammatical Tamil whether prose or poetry), (2) இசைத்தமிழ் (Tamil adapted to music), (3) நாடகத்தமிழ் (dramatic Tamil).

† The Saint points out in this verse that there is no evil of household life; nor any real bliss or benefit in a *Sannyasin's* life of mere yoga practice. Under either conditions of human life one would do well only if he should fix himself upon God's Grace in contemplation. C.f. the Saint's stanza.

"சாட்டையிற் பம்பரசாலம்போலெல்லாம்

ஆட்டுவானிறையெனவறிந்து நெஞ்சமே,
தேட்டமொன்றறவருட் செயவினிற்றியேல்,
வீட்டறந் துறவறமிரண்டு மேன்மையே."

(Just like a top of its point made to spin
By means of a corn; so do yourself see
That the Lord rules all; and were you, then, to win
The Lord's Grace alone, in world or retired be).]

கைத்தலம் விளங்குமொரு நெல்லியங் கனியெனக்
கண்டவே தாகமத்தின்
காட்சிபுரு ஷார்த்தமதின் மாட்சிபெற முத்தியது
கருதினனு மானமாதி
உத்திபல வாநிரு விகற்பமே வில்லையா
லொன்றோ டிரண்டென்னவோ
உரையுமிலை நீயுமிலை நானுமிலை யென்பது
முபாயநீ யுண்டுநானும்
சித்தமுள னானில்லை யெனும்வசன நீயறிவை
தெரியார்க டெரியவசமோ
செப்புகே வலநீதி யொப்புவமை யல்லவே
சின்முத்தி ராங்கமரபில்
சத்தமற யெனையாண்ட குருமௌனி கையினாற்
றமியனேற் குதவுபொருளே
சர்வபரி பூரண வகீண்டதத் துவமான
சச்சிதா னந்தசிவமே. 7

106. *O Satchithananda Siva*, the undivided and indivisible *whole* extant in all! Clear as a nelli* fruit on the palm are the four *purusharthas*† announced in the Vedagamas. Of these the fourth and the supremest is the *moksha*. To think of this Final End to be aimed at by the souls and to understand truly its nature. Different *schools* of philosophy define It differently by means of several logical methods such as *anumana*‡ &c. But in the soul's undifferentiated *anubhava*§ of the profound meditation on Thee, these logical reasonings cease to have any use. In that supreme state of Changeless Peace, there is no speech at all. *There* the souls in their absorbed state cannot say *either one* or *two*.

The saying there is neither 'Thou' nor 'I', is simply a method adopted to teach the *Sivohambhavana*|| practice of Sariya, Kiriya, Yoga and Gnana. For, in reality, *Thou art a Being as well as I am a being*. Then what is meant by saying 'There is no individual existence as ego or 'I'? ¶ *Thou* knowest it well. How can those perceive it who are yet not free from their anava or ignorance? To make them know it, there is nothing else we can pitch upon to compare with the *Moksha* state or *anubhava*.

Do Thou help me, O The Supreme End and Aim of my solemn initiation by my Guru Mauni, the silent teacher, by the Symbol of True Gnana.

[* Nelli is a kind of Indian fruit or grape like appearance.

† Vide 41st verse with notes.

‡ The 3 essential Logical methods are (1) Prathiatcha (observation and experiment) (2) Anumana (Inference) and (3) Agama (Testimony or Authority). Vide p.3 of *Siddhanta Deepika* Vol. 1. where my esteemed brother Mr. Nallaswami Pillai gives fuller details.

§ Anubhava – experience.

|| Vide notes to 53rd verse and *c.f.* 91st verse with notes.

¶ It means that the soul can only live and act by its coexistence with the Lord and by the power of the Lord; just as consonants can sound only by the help of the vowel. '*a*'. *c.f.* verses 8, 25, and 50 with notes.]

காயாத மரமீது கல்லேறு செல்லுமோ
கடவுணீ யாங்களடியேம்
கர்மபந் தத்தினாற் சன்மபந் தம்பெறக்
கற்பித்த துன்னதருளே
வாயார வுண்டபேர் வாழ்த்துவது நொந்தபேர்
வைவதுவு மெங்களுலக
வாய்பாடு நிற்கநின் வைதிக வொழுங்குநினை
வாழ்த்தினாற் பெறுபேறுதான்
ஓயாது பெறுவரென முறையிட்ட தாற்பின்ன
ருளறுவது கருமமன்றாம்
உபயநெறி யீதென்னி னுசிதநெறி யெந்தநெறி
யுலகிலே பிழைபொறுக்கும்
தாயான கருணையு முனக்குன் டெனக்கினிச்
சஞ்சலங் கெடவருள்செய்வாய்
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. 8

107. *O Satchithananda Siva*, the undivided and indivisible whole extant in all!

No stones will be aimed at a tree which bears no fruits. So it is but Thy Grace that does set us (souls) to the cycle of evolution and that invokes our love of devotion and prayer to Thee; Thyself being our Benevolent Lord (*Pathi*)* and ourselves Thy dependent slaves (*Pasus*) suffering under the *pasa bhanda* or bonds of life.

But it has been the rule of custom in this world of evolution that those, who have had their hunger appeased, praise Thee and those who have to suffer from want, upbraid Thee. Of these two methods, the first is the commendable one. And the vicious act of upbraiding Thee has to be avoided, indeed, in as much as the Vedagamas proclaim† that it is only by Thy adoration and praise that the souls can achieve the Highest End of *Siva-Sayujya*. ‡

Since Thou possesses also the motherly Forbearance and Grace, do Thou, my Lord, cause my mental agonies to disappear.

[* *c.f.* 25th verse and notes to 'Pasupathi.'

† *c.f.* notes to 37th verse.

‡ ***c.f.*** notes to 41st verse for 'Siva-Sayujya.']

இன்னம் பிறப்பத கிடமென்னி னிவ்வுடல
மிறவா திருப்பமூலத்
தெழுமங்கி யமிர்தொழுமு மதிமண்டலத்திலுற
வென்னம்மை குண்டலினிபால்
மின்னம் பிறக்காது சேயென வளர்த்திடப்
பேயேனை நல்கவேண்டும்
பிறவாத நெறியெனக் குன்டென்னி னிம்மையே
பேசுகர்ப் பூரதீபம்
மின்னும் படிக்கண் டாகார வன்னைபால்
வினையேனை யொப்புவித்து
வீட்டுநெறி கூட்டிடுதன் மிவ்வுநன் றிவையன்றி
விவகார முண்டென்னிலோ
தன்னந் தனிச்சிறிய னாற்றிலேன் போற்றிவளர்
சன்மார்க்க முத்திமுதலே
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. 9

108. *O Satchithananda Siva*, the undivided and indivisible whole extant in all!

If I have yet to undergo the pain of rebirth on account of my *Karma mala*, do Thou please leave me in the care of *Kundalin** that she might surely endow me with power to preserve any *thanu*† by the scientific Yoga of causing the innermost fire to rise up to the lunar orbis‡ above and make the blessed nectar issue therefrom.

And if my course of rebirth should cease with *this*, Thou wilt do best to grant me the Moksha of Siva-Sayujya by entrusting me to the Infinite Mother of all; So that, freed from my Karmic noose, I can, in this very life, become absorbed in the Everlasting Brightness like the burning camphor.§

On the other hand, if I should be destined to struggle beyond *this* life, I will be left in an extremely helpless condition which I cannot endure at all.

Praise be to Thee, O The Absolute Giver of the Final Bliss of Siva-Sayujya of the *Sanmarga*.‖

[* Kundalin, lit. snake. It is applied to Kali one of nine Saktis (vide Tiruvembavai in Tiruvachakam)

† Thanu = physical body.

‡ Vide verses 61 & 62 and notes.

§ The analogy is used to show that just as the camphor, a thing different from the elemental fire, does yet, when set to fire, burn and become assimilated with the latter (fire), so the soul, an entity dependent on and different from the Supreme Siva, does when set to devotional love to the Supreme Siva, become absorbed by realization in advaita union with the Supreme Siva which is called the Siva-Sayujya.

‖ The Siva school opens Four Steps or stages of exercising Love to God (Siva) (1) like a servant, (2) like a son, (3) like a friend, and (4) like a Gnani or wise man; viz.

(1) *Dhasa Marga* (like a servant) or Dhatha marga, also called 'Sariya' is the rendering of tangible bodily service to the Supreme Siva in Temples &c.

(2) *Putra Marga* (like a son), also called 'Kiriya' is worshipping or making puja to Siva conceived in linga or idols &c.

(3) *Saha Marga* (like a friend), called also 'Yoga' is contemplating Siva by *scientific* concentration of thoughts and.

(4) *Sanmarga* (like a gnani or wise man) also called 'Gnana-Marga is '*becoming absorbed by realization in advaita union with the Supreme Siva, the Anadi Mukta Sukshma Chit.*

'This is the Final Goal for all
To reach, step by step, as they call;
To shun a part is to shun the whole;
Cut your one leg and you must roll.'
For fuller details see 'Sivagnana Siddhiar and c.f. 41st verse with notes.]

வேதாவை யிவ்வணம் விதித்ததே தென்னினுன்
வினைப்பகுதி யென்பனந்த
வினைபேச வறியாது நிற்கவிவை மனதால்
விளைந்ததால் மனதைநாடில்
போதமே நிற்குமப் போதத்தை நாடிலோ
போதமு நினாலவிளக்கம்
பொய்யன்று தெய்வமறை யாவுமே நீயென்று
போக்குவர வறநிகழ்த்தும்
ஆதார வாதேய முழுதுநீ யாதலா
லிகிலமீ தென்னையாட்டி
ஆடல்கண் டவனுநீ யாடிகின் றவனுநீ
யருளுனீ மௌனஞான
தாதாவு நீபெற்ற தாய்தந்தை தாமுநீ
தமருநீ யாவுநீகாண்
சர்வபரி பூரண வகண்டதத் துவமான
சச்சிதா னந்தசிவமே. 10

109. *O Satchithananda Siva*, the undivided and indivisible *whole* extant in all!

Should the Brahma be asked why he should stamp my destiny like this, he would say at once that it was the result of my past karma or action.* My *Karma* being *achit*, † I cannot question it; but, since it is the offshoot from my *manas*, ‡ then, remains the true knowledge in me which I perceive to have been manifested by Thy Grace. This is not a fiction at all; for, the Divine Vedagamas rightly declare 'Thou art all; Thou, art the Sustainer and everything sustained by Thee.' In consequence I can rightly conclude that Thou art the cause as well as the Spectator of my dance of life; why, Thou art Thyself the Universal Dancer. Thou art the Heavenly Grace. Thou art the Giver of the Blessed *Maunagnana*. § In short, Thou art the mother father, kindred and all.||

[* Vide notes to karma under 2nd verse.

† *Achit*=not chit (intelligence) or other than *chit*, that is, a non-intelligent thing, It may be called also *asat* (other than *sat*,)

‡ This school establishes 'manas' as asat or matter.

§ Gnana of silence (mauna or mona).

¶ *c.f.* 89th verse and its notes.]

கொந்தவிழ் மலர்ச்சோலை நன்னீழல் வைகினுங்
        குளிர்தீம் புனற்கையள்ளிந்
கொள்ளுகினு மந்நீ ரிடைத்திளைத் தாடினுங்
        குளிர்சந்த வாடைமடவார்
வந்துலவு கின்றதென முன்றிவிடை யுலவவே
        வசதிபெறு பொதும்வெள்ளை
வட்டமதி பட்டப் பகற்போல நிலவுதர
        மகிழ்போதும் வேலையமுதம்
னிந்தைபெற வறுசுவையில் வந்ததென வமுதுண்ணும்
        வேளையிலும் மாலைகந்தம்
வெள்ளிலை யடைக்காய் விரும்பிவேன டியவண்ணம்
        வினையாக விழிதுயிலிலும்
சந்ததமு நின்னருளை மறவா வரந்தந்து
        தமியேனை ரக்ஷைபுரிவாய்
சர்வபரி பூரண வகண்டதத் துவமான
        சச்சிதா னந்தசிவமே. 11

110. *O Satchitananda Siva*, the undivided and indivisible *whole* extant in all! Grant Thou to me the blessing that I might not, even for a moment, let go from my memory Thy All-Graciousness; whether I remain under a cool-shaded grove of fragment flowers; Or whether I drink fresh water of a most refreshing kind or take a good bath in it; whether I be gifted to walk at pleasure in a court yard which diffuses the most delightful flavour of sandal wood as if occupied by the accomplished damsels of exquisite taste and beauty who wear it; whether I enjoy with pleasure the bright moon-light; whether I take sumptuous food consisting of all six

tastes and sweet as nectar of the Sea.* or when, prior to sleep at night I am engaged in a joyous sport garlanded with sweet smelling flowers, wearing pleasant smelling *Sandanam* and chewing the compound of the areca and cloves, of the betel pepper with chunam and lime.

O Universal Protector, do Thou receive me into Thy care.

[* *c.f.* Notes to 12th verse.]

12. தேசோமயானந்தம்.

மருமலர்ச் சோலைசெறி நன்னீழன் மலையாதி
மன்னுமுனி வர்க்கேவலமாய்
மந்த்ரமா விகைசொல்லு மியமநிய மாதியா
மார்க்கத்தி னின்றுகொண்டு
கருமருவு காயத்தை நிர்மலம தாகவே
கமலாச நாதிசேர்த்துக்
காலைப் பிடத்தனலை யமமைகுண் டலியடிக்
கலைமதியி னூடுதாக்கி
உருகிவரு மமிர்த்தை யுண்டுண் டுறங்காம
லுண்ர்வான விழியைநாடி
ஒன்றோ டிரண்டெனாச் சமரச சொரூபசுக
முற்றுடவென் மனதின்வண்ணம
திருவருண் முடிக்கவித தேகமொடு காண்பனோ
தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட அறிவான தெய்வமே
தேசோ மயானந்தமே. 1

111. O Bliss of teeming Splendor, O The Supreme Intelligence, being the Indiscernible *Sat* that hast filled my heart! O for that day of my present life, when Thou wouldst make me be absorbed in the Peaceful Beatitude of Samarasa* Advaita Gnana, *neither one nor two*; *which* I can experience indeed, if I be granted the opportunity of serving under the *munis*† in the cool mountain of best shaded groves of fragrant flower-growths, and of practicing the Siva Raja Yoga‡ of *Yama*, *Niyama* &c., given in the Yoga sastra called *mantramalika i.e.* of purifying the body by taking the prescribed seat such as kamalasana and by pressing with the folded legs and arousing the lunar orb in the body domain of *kundalini*§ and with the steadfast eyes, enjoying with great pleasure the delicious nectar produced thereby and the consequent bliss of sleepless eternity.

[* *Samarasa* – Lit. viewing all equally alike. This epithet fits the school better than other schools inasmuch as this school unlike the rest accommodates and assimilates all other schools, without any contradiction or strained construction of ideas or interpretation of srutis. *c.f.*, verses 40 & 46.

† Munis are Rishis or ascetic.

§ Vide notes to verse 108 P. Kamalasana is the asana or seat or lotus seat (formed by allowing the feet to rest on the upper thighs). There are nine kinds of seats (vide. 127th verse with notes).]

இப்பிறவி யென்னுமோர் ரிருட்கடலின் மூழ்கிநா
னென்னுமொரு மகரவாய்ப்பட்
டிருவினை யெனுந்திரையி வெற்றுண்டு புற்புத
மெனக்கொங்கை வரிசைகாட்டுந்
துப்பிதழ் மடந்தையர் மயற்சண்ட மாருதச்
சுழல்வந்து வந்தடிப்பச்
சோராத ஆசையாங் கானாறு வானதி
சுரந்த்தென மேலுமார்ப்பக்
கைப்பரிசு காரர்போ லறிவான வங்கமுங்
கைவிட்டு மதிமயங்கிக்
கள்ளவங் கக்காலர் வருவஎன் றஞ்சியே
கண்ணருவி காட்டுமெளியேன்
செப்பரிய முத்தியாங் கரைசேர வுங்கருணை
செய்வையோ சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. 2

112. O Bliss of teeming Splendor, O The Supreme Intelligence, being the indiscernible *Sat* that hast filled my heart! Thou knowest that I am a helpless soul lamenting with tears like a boatman, losing sight of the ship of *Sivagnana*, and struggling in a besotted state with fear of sea robbers the messengers of death, sunk in the deep ocean of this mundane life, seized by the shark of I-ness or Egotism; rolling with it in the waves of good and bad Karma and tremendously attacked by the storm of sexual love to the woman of blooming countenance with beautiful coral lips; and the rapid streams of increasing desires continually flow into the Ocean life in which I thus struggle.

O Benevolent Lord, do Thou render me the deed of mercy of enabling me to reach the blessed sea-shore of Siva-Sayujya-Mukti*

[* Vide notes under verses 41 and 108.]

தந்தைதாய் தமர்தார மகவென்னு மிவையெலாஞ்
சந்தையிற் கூட்டமிதிலோ
சந்தேக மில்லைமணி மாடமா ளிகைமேடை
சதுரங்க சேனையுடனே
வந்ததோர் வாழ்வுமோ ரிந்த்ரஜா லக்கோலம்
வஞ்சனை பொறாமைலோபம்
வைத்தமன மாங்கிருமி சேர்ந்தமல பாண்டமோ
வாஞ்சனை யிலாதகனவே
எந்தநா ளுஞ்சரி யெனத்தேர்ந்து தேர்ந்துமே
யிரவுபக வில்லாவிடத்

தேகமாய் நின்றநின் னருள்வெள்ள மீதிலே
　　யானென்ப தறவுமூழ்கிச்
சிந்தைதான் றெளியாது சுழலும்வகை யென்கொலோ
　　தேடரிய சத்தாகியென
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
　　தேசோ மயானந்தமே. 3

113. O Bliss of teeming Splendor, O the Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

Our life is but a sham. The crowd of persons we would call *father*, *mother*, *kindred*, *wife* and *children* are in no manner better than those we shall meet in a market place. This is simple truth. And our happy living in richly ornamented houses and lofty palaces encircled with the four kinds of forces is a mere juggle; and our physical constitution is nothing but a wicked dream, being as it were an earthen vessel full of dirt and filth with the internal malas replete with *infidelity*, *envy* and *avarice*.

Nevertheless, O Lord, why should my mind be restless with sceptic and unsteady thoughts without *determining* itself ridden of I-ness into the sole boundlessness of Thy Grace, which is not limited by day and night and where alone does prevail the *Eternal* Beatitude, void of any unholy concerns of this life?

ஆடாம லோய்ந்திட்டபம்பரம் போல் விசை
　　யடங்கிமனம் வீழநேரே
யறியாமை யாகின்ற விருளகல விருளொளியு
　　மல்லா திருந்தவெளிபோல்
கோடா தெனைக்கண் டெனக்குணிறை சாந்தவெளி
　　கூடியின் பாதீ தமுங்
கூடினே னோசரியை கிரியையின் முயன்றுநெறி
　　கூடினே னோவல்லனியா
னீடாக வேயாறி வீட்டினி னிரம்பியே
　　யிலகிவளர் பிரான னென்னும்
இருநிதி யினைக்கட்டி யோகபர னாகாம
　　லேழைக் குடும்பனாகித்
தேடா தழிக்கவொரு மதிவந்த தென்கொலோ
　　தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
　　தேசோ மயானந்தமே. 4

114. O Bliss of teeming Splendor, O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart! Neither could I have the extremest Bliss of my Chittakas being absorbed in advaita union with Thee the *Ever Bright Paramikas*,* my mind being not yet tranquillized to the state of a steady top and consequently, my ignorance having not yet

dissipated. Nor have I exerted myself in the Highest San-marga Sadhana *Sariya*, *kiriya* &c. Nor did I, without extravagant indulgence enrich myself spiritually by procuring the great wealth called the Yoga† of restraining the prana that quite pervades all the six‡ centres of my body.

But alas! I have had the imprudence of becoming a poor wretched soul to waste what I had with no further earnings.

O God I cannot know how I get this imperfectness.

[* c.f. verses 95 and 100 and notes. P. Vide notes to verse 108. The saint is narrating the course of a devout soul in the figure of speech of anti. First, the Highest Goal of Sivadvaita saivam; Next, the Gnana Sadhana best conducive to the same; Thirdly, the excellence of the Yoga Sadhana included in the Second.

† The saint points out here by a figure that Yoga (in Tamil called யோகம் (Yogam) which is colloquially used for 'good fortune' or good luck of a thriving individual in this world of sadhana) is THE REAL WEALTH OF A MAN. Without Contemplation and bhakti on account of God, any man's wealth and fortune in this sadhana world be simply thrown away or productive of evil consequences.

‡ Vide note to 'Sushmna' under 36th verse.]

பாடாது பாடிப் படித்தளவில் சமயமும்
        பஞ்சுபடு சொல்லனிவனைப்
பார்மினோ வென்றுசபை கூடவும்
        பரமார்த்த மிதவென்னவே
ஆடாது மாடிநெஞ் சுருகிநெக் காடவே
        யமலமே யேகமேயெம்
ஆதியே சோதியே யெங்குநிறை கடவுளே
        யரசே யெனக்கூவிநான்
வாடாது வாடமென் முகவாட்ட முங்கண்டு
        வாடா வெனக்கருணைநீ
வைத்திடா வண்ணமே சங்கேத மாவித்த
        வன்மையை வளர்ப்பித்ததார்
தேடாது தேடுவோர் தேட்டற்ற தேட்டமே
        தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
        தேசோ மயானந்தமே. 5

115. O Bliss of teeming Splendor, O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

Many alien religionist assemble very often and point at me in contempt "Behold! Behold! Pity that this man is bent upon mere utterances and hymns purely emotional in their nature."

Nevertheless, I would take to the emotional worship* alone as *Summum Bonum* and dance and dance and grow slender and slender in announcing Thy Solemn attributes 'O The Nirmala Being! The Ancient One! The Light Transcendent! The Supreme All pervading Lord!'

Exhausted and faint-hearted as I became in this manner, yet Thou wouldst not be moved to invite me to Thee.

O the Inestimable Treasure, revealing Thyself to the pious-minded seekers, did any one ask Thee to be so hard with me?

[* *Emotional worship* is the *Summum Bonum in this life*. It is the crowning excellence of this Saiva Siddhanta school that it is the Religion of Love or *bhakti*. Love is the animating fire of the sadhana *Sariya*, *Kiriya*, *Yoga* and *Gnana*. Some erroneously hold that this sadhana and love can benefit the aspirer of Moksha severally i.e. either sadhana or love benefit him independently. Not at all. Sariya, Kiriya, Yoga and Gnana are indispensable and inseparable with love (bhakti). Hence it was the *successful* saints like our Thayumanavar though accomplished in *Yoga* or *Gnana* (knowledge), yet, were not, for a moment, wanting in true bhakti or *love of devotion* to the *Supreme Siva* and that even the Holiest Four *Gnanasambanthar*, *Appar*, *Sundarar* and *Manikavachakar* went from temple to temple sang and danced and shed tears of love of extreme reliance on Siva for His Boundless Grace. So in this verse (115) the saint reveals the emotional worship and prayer as the sole aim of existence in this world in spite of censure of the antagonists like the followers of Patanchal &c. Authorities are abundant to support the truth that emotional prayer in temples is the necessary antecedent of bhakti or love to the Supreme Siva and that bhakti or love to the supreme Siva is the essence to be extracted from the Siva-Sariya, Siva-Kiriya, Siva-Yoga, Sivagnana. And as such and as supported by the authorities below stands superior to the said action (Sariya, Kiriya &c), to the said Yoga, and to the said Gnana.

1. AUTHORITIES. "Love, as has been declared in the scripture, is superior to action, wisdom and yoga." Sandilya Sutra 62.

"The Yogi is superior to the ascetic, he is superior even to the wise, he is superior to the man of action; therefore, become thou a Yogi, O Arjuna. Among all the Yogis, he who with the inner self abideth in me, who full of *reverence loveth* me, is considered to be the most harmonized – Gita.

2. "Then therefore the enquiry into Love" – First Sandilya sutra.

3. 'Sandilya refutes, as follows, the objection of Patanjal to Love which is extreme attachment towards God. The objection is in the sutra of Patanjal running thus:- 'Ignorance, the Sense of Being Desire Aversion and Attachment are distractions.'

"Sandilya, however, says that Love is not to be condemned, simply because it is an attachment. Things are not good or bad in themselves but the uses that are made of them. Companionship is not undesirable per se, companionship with had men is no doubt undesirable, but that with good men is to be eagerly sought. Even the deadly poison of colors acts like nectar, while mile like poison, under various circumstances. Similarly, *attachment* is not to be condemned per se. what the Yoga sutras condemn is attachment towards worldly objects which being on distraction of the mind, but *not attachment towards God*. Hence as is laid down in the sutra (21) Love is not to be condemned, simply because it is an attachment; for the Love which Sandilya is speaking of in the *Love towards the Fountain Source of all that is pure and holy*." – J. Magoomdar's commentary on Sandilya sutra 21.

4. "That Supreme love is the extremely reliant state is clear from the recognition of the purport of the Gita." – Sandilya Sutra. 83.

5. "Every one obtains emancipation from supreme love." – Sandilya Sutra. 84.

6. "Every one will surely receive me, by showing supreme love towards me." – Gita.

7. "Identification with Him proceeds from the extreme dissolution of the mind in Him, by undivided devotion." Sandilya Sutra. 96.

(This sort of Identification or identifiableness, a Siva Siddhanti would rightly and aptly call '*Sivohambhavana*.')

8. "He, the Highest Purusha, O Partha, may be reached by devotion to Him only, in whom all beings abide, and by whom all this is spread out." – Gita.

(Note here that Sri Krishna teaches to Arjuna the existence of Turiya Murti. This supports Mr. Suba Row's correct observation that our Krishna Bhagavan was a Perfection Jivan Mukta sent down to procure relief to this world.)

9. "Love is superior to others, as they are in need of it" – Sandilya Sutra. 10

"There are various paths." Says J. Magoomdar, "leading to release or emancipation, such as the paths of Love, Knowledge, Actions, Yoga and so on; but *that* of Love is superior to all. Wisdom can achieve nothing without the help of Love. The wise man without Love is invariably a victim to the *snare of his intellect*, and so is the Yogi devoid of Love to that of self-mortification. It is love that imparts its divine warmth and lustre to wisdom or Yoga. The man of action must also be full of love for humanity or he will be wanting in the main spring of his action" – commentary on the above sutra 10 c.f. 86th verse of Saint Thayumanavar above with notes.

10. "He who seeth the *Atma* thus, thinketh It thus, Knoweth It thus, becometh one whose entire love is to the Atma &c" – Chandogya Upanishad. Mr. J. Magoomdar says "In this passage are given the *various stages* through which a man has to pass in order to reach the *Final Goal* and *knowledge* here is mentioned as a lower stage than love, which is mentioned after the former." *A Saiva Siddhanti goes further and says that all the four stages*, (*Sariya – Kiriya – Yoga - Gnana*), *are successively indispensable and, (unavoidable and each inseparable with pure Love*. In other words in order to reach the Final Goal a soul pliant with Love should have and could not but have gone through the four stages successively either in final birth or in the birth previous thereto. For instance our Saint *Kannappar* got through these stages in his previous birth as Arjuna under Sri Krishna, his divine teacher, with the effect that he (*Kannappar*) was only to be born again amongst the warlike race and, by the emotional prayer with Extreme Love to Siva attained Siva-Sayujya (the Highest Goal for a perfectest soul) in the Sri Kalathi Siva Temple. So, from a Saiva Siddhanta stand-point all the four stages (Sariya etc.,) of action, Yoga and Gnana are all necessary; and a soul ascending through these steps in the ladder should throughout bear in mind the need of the hold or anxiety of *pure and holy Love to Supreme Siva*. Hence I think that I was, according to our Sruti அவனருளாலேயவன்றாள் வணங்கி (adoring His Feet by the aid of His Grace), inspired by Sikalathi nadhar to sing before Him in the Holy place called Srikalathi.

"அன்பே சரியை பேரன்பே கிரியை மற்றன்பதுவே
முன்பர மியோக முதிர் சிவஞான முதிர்ந்தவன்பரம்
என்பே யுருகி யிழிமனமா யதலுமேற்ற வன்பால்
அன்பே யுருவாஞ் சிகாளத்தி னாதனா மாதலதே."

(Love is Siva-Sariya, Love is Siva-Kiriya, and Love is the much regarded Siva-yoga and Love extreme is the *Supreme Sivadvaita-Gnana of Bliss eternal*. Such a love is to be acquired by the complete dissolution of our lower manas in the Sikalathinather (Siva-Lord) and by the melting of our bones &c. And it is Love that enables us to become or assimilate ourselves with Sikalathinather who is *The Love Supreme*.)

12. Thus, we have seen that action, Yoga and Gnana are but necessary auxiliaries to Love being stimulated in the aspirer of Siva-Sayuja till he attains purity and becomes identified with Siva (God of Love) in the Supreme Advaita Union posited by this school.

13. So, Sandilya says in his 27th Sutra "Love requires constant stimulation, till purity is attained, as rice is to be struck *over and over again*, till it is free from impurities." 'Similarly, in order to deepen and purify your Love, you are to *constantly fix your mind on the Lord*.' – J. Magoomdar c.f. notes to 'ashtalinga Yoga' under verse 61 supra.

14. "Similarly, though nothing can be done without love, still you must not neglect the practice of virtues (sariya, kiriya &c) which will strengthen the hands of Love." Love and the four stages or steps Sariya – Kiriya – Yoga – Gnana are so connected with one another that one of them cannot render read benefit without the other combined with it. To instance an analogy.

"பத்திசே ரன்பைப் பகவன்ன மர்க்கிப் படிபடியாஞ்
சித்தி சாதிக்குஞ்சரியை முன்மூன்றைத் தெவிட்டலுறாச்
சுத்த நீராக்கிச் சுக சிவஞான மறுசுவையாய்
முத்தியானந்த முடனிலை கொண்டுநான் மோகிப்பனே."

(considering my Love to Siva, my practicing the Siva – sariya, Siva – Kiriya and Siva – Yoga, and my Siva – Gnana of Bliss to be as necessary for my attaining the Siva – Sayujya Mukti as rice, water, and six tastes are for our physical health, respectively, I shall sincerely aspire for the said Saiva – Sayujya.)

15. It will not be out of place to state the marks of Love and definition of Love: -

(*a*) "The marks which characterize the Love towards the Lord are: - *Veneration, delight in objects resembling Him, joy in His presence, pain in His absence, in difference towards other objects, feeling of Glory in Him, living for His sake, feeling that every thing is His, feeling all is One, absence of Hostile feeling towards Him,* and other marks not mentioned for the sake of brevity" – Sandilya Sutra 44.

(*b*) "*Bhakti* is the love of the lover towards the beloved, divested of its sensual nature."

(*c*) "Prayer is the spontaneous outburst of deep *emotions* that agitate the heart."

(*d*) "True worship consists in being and doing as well in order to being, like unto the Father who is in Heaven, and not merely saying something. The worshipper sets *an ideal* before his mental vision and tries to fashion his life after that ideal. Sometimes his heart may overflow with the love and reverence he feels for his ideal and sincere prayer is nothing but the spontaneous outburst of his enraptured heart. Set forms of prayer are intended for reminding the worshipper of the ideals of his life. When a Christian "looks towards the Heavens" and says "Father, Thou art merciful", he, according to his idea, is worshipping God although he has no image of mercy before his physical eyes; and if he is worshipping sincerely he has the ideal of mercy in God before his mental eyes and longs in the heart of his heart to become as merciful as God Himself. If he however rests satisfied with simply uttering the words, "Father, thou art merciful," without trying to become as merciful as God Himself, his worship is of no use; for, in that case, he does not advance an inch towards his ideal.' – J. Magoomdar (Note how our Esteemed brother hits at the hidden truth of Christianity being a good Religion of Love i.e. of idol worship or I*deal*-worship.)

(*e*) Idol-worship, *which is a mark of Love*, is not a thing to be neglected even in the advanced stage of Siva – Gnanis. "*As the very best among us are not without frailties, and would not fulfil our ideals, sages, says Srimat Bagavat*, "*introduced idol-worship*."

J. Magoomdar c.f. the notes under verses 92 and 93 above. *c.f.*, also what Dr. C. T. Stockwell observes in his paper read before a club in spring-field (vide p.7 Awakened India Vol iv of January 1899. "In this connection

let me call attention to the fact that Prof. Wundt of Leipsic, in his "Facts of the moral life" has shown, as stated by a recent writer, "by psychological analysis that the moral evolution has been wrought by the interplay of two factors – the *feeling of reverence and the feeling of sympathy*, neither of which is adequate to carry it on *alone*." If this be true, and it would seem to be capable of proof from a historical point of view, - then do we not need, for the realization of the highest moral progress, a union of the *deepest reverence of the theist with the tender and more innate sympathy of the* pantheist? – sympathy which comes of that love of universal nature, of universal life in all its forms? Only thus it would seem, shall we arrive at the truest and most effective conception of the *fatherhood of God and the real brotherhood of man*. When historic theism and historic pantheism shall have advanced to *a point where full coalescence is possible, then will the present movement in the world of thought have reached, apparently a destined goal*."]

பிரியாத தண்ணருட் சிவஞானி யாய்வந்து
பேசரிய வாசியாலே
பேரின்ப வுண்மையை யளித்தனையென் மனதறப்
பேரம் பலக்கடவுளாய்
அறிவா யிருந்திடும் நாதவொலி காட்டியே
யமிர்தப்ர வாகசித்தி
அருளினை யலாதுதிரு வம்பலமு மாகியெனை
யாண்டனைபி னெய்திநெறியாய்க்
குறிதா னளித்தனைநன் மரவுரிகொ ளந்தணக்
கோலமா யசபாநலங்
கூறினபின் மௌனியாய்ச் சும்மா விருக்கநெறி
கூட்டினை யெலாமிருக்கச்
சிறியேன் மயங்கிமிக வறிவின்மை யாவனோ
தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. 6

116. O Bliss of teeming Splendor, O Thee Supreme Intelligence, being the indiscernible Sat that has filled my heart!

Like an all-gracious Siva-gnana Thou taughtest me to feel the Heavenly Bliss by means of restraint of prana in a state of abstractions. Thou, as the Supreme Lord of *Chitsabha*,* hast plunged me in the ambrosial joy, having killed my *mind* and brought me in contact with the inner *natham* or sound of intelligence. Besides, hast Thou been to me a Divine Gnana and as such made me Thy slave.

Thou didst show Thyself and direct me in Divine law to the ultimate Goal of *Siva-sayujya*.* And neatly dressed in barks of trees Thou cannot like a Brahmin Guru and didst influence me in the mental recital of Thy Glory. Lastly Thou camest as *Mauni* and didst reveal to me the blissful state of *mona*. †

In spite of these spiritual influences brought to bear upon me by Thee, can I be still left a victim to Ignorance? ‡

[* *i.e.*, Hall of wisdom. Our Siva-Lord dances the dance of Joy in the wisdom of souls who have become His devotees.

† Vide notes to 2nd verse.

‡ Here the reference is to the power of *anava mala*. It is quite appropriately called '*sahasa*' – *mala* that it is almost the 'nature' of the soul it attaches to. To subdue it is so difficult that Siva-Lord has out or pure benevolence subjected the devotees sometimes to the hardest trial as in the case of the Saint Siruttondar, whose only dear son was ordered to be cooked as food for the Supreme who appeared as his guest.]

ஆரா ரெனக்கென்ன போதித்து மென்னவென்
 னறிவினை மயக்க வசமோ
அண்டகோ டிகளெலாங் கருப்பவறை போலவு
 மடுக்கடுக் காவமைத்துப்
பேராம னின்றபர வெளியிலே மனவெளி
 பிறங்குவத லாதொன்றிலும்
பின்னமுற மருவாது நன்னயத் தாவினப்
 பேரின்ப முத்திநிலையும்
தாராது தள்ளவும் போகாது னாலாது
 தள்ளினும் போகேனியான்
தடையேது மில்லையாண் டவனடிமை யென்னுமிகு
 தன்மையிலு மென்வழக்குத்
தீராது விடுவதிலை நடுவான கடவுளே
 தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
 தேசோ மயானந்தமே. 7

117. O Bliss of teeming Splendor! O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

No amount of dissuasion can affect the most harmonized state of *Sivagnana* I have attained. My mind will never grow worse by clinging itself to something else but Thee but I will have it brightened in assimilation with Thy unchangeable Paramakas wherein are coiled up myriads of world-clusters in order in a couch spiral form.

So, Thou must never deny me the Supremes Bliss of *Siva-Sayujya Mukti** and, even if Thou shouldst choose to do so, I can never depart from Thee.

O Thou, the Just God, the connection of the Ruler and the ruled† between us will never cease nor can I withdraw myself from absolute reliance on Thee.

[* It is the highest state of Mukti which is the soul's (sthula chit's) advaita union with the Lord-Siva (the Shukshma chit). That is, the soul becomes realized in the Siva-Lord both substantially, spiritually and mentally. The human soul then sees and enjoys for ever the Infinite Siva in all and every thing as *that* Siva.

† *The Ruler and the Ruled.* This relationship is called in Tamil 'ஆண்டானடிமை' (the ruler and slave). The object of the system of prayers to God is to worship Him and pay reverence to Him for His grace, recognizing His Superiority and Benevolence over us (souls), and to graduate ourselves in the course to the blessed and by contemplating Him by the sacred mantras (the set expressions of His said Superiority and Benevolence) and carry on the contemplation to such an extent that we so contemplating Him lose ourselves in that true Ideal (Lord-Siva) and become the Ideal i.e., *one with Him* (Lord-Siva); then we, the souls can be said to feel Parama Siva or Parabrahmam in all and everything as Parabrahmam; then the I-ness is dead, My-ness is dead and every thing else, *material* is discarded and what remains and what alone can then remain to us is the Akandakarayeka Tatva-Siva (The Infinite God of Love). In short we become Love itself, true to the famous saying of Saint Tirumular 'அன்பேசிவமா யமர்ந்திருப்பாரே' (They will rest themselves in the Blessedness of Love, the Siva) This Siva-sayujya Moksha state of Bliss can, in a speaker's standpoint, be said to be 'duality in non-duality' or 'neither one nor two nor neither being at one with or becoming one with Siva (Love or in one word '*The Advaita*' as explained by our Holiest Meikanda Deva. Vide his *Sivagnanabotham*). But, in a *Mukta's stand-point*, that is, in the stand-point of a soul that has attained the said Supremest Moksha, there is neither dualism nor monism nor non-dualism nor both nor anything in existence except *the Blessed Sivanubhava or the experience and enjoyment of the Blissful God of Love and Love alone, that is, Siva, Siva, Siva alone*. There exists no speech, no word, no argument, no darkness, no powerfulness of anava and no likes nor dislikes. Anavamala becomes dead like a burnt seed and the Mukta, of course, becomes absorbed in Love (Siva), indistinguishable, say, to the eye of a spectator, just like a man's shadow which becomes indistinct when he gets under the dark (cool) shade of a tree. This Sivadvaita Gnanananda of the blessed Mukta is misconstrued as mere monism. But as posited by the Saiva Siddhanta school it is dualism as well as monism and goes further beyond and is a *Beyond*: It is, as I already cautioned myself, in a speaker's stand-point: -

(*a*) *the Dualism*, in as much as its infant stage or growth in 'dutifulness to Siva' i.e., contemplating Siva in the second person, the *contemplator* feeling himself in the first-person.\

(*b*) and the *Monism*, in as much as its grown up (adult) stage in the maturity of thought and consequent capability of becoming the Parabrahman whom he (contemplated) reflects upon, that is, in other words, in this stage he is said to identify himself with the Parabrahman; or in brief, the soul (contemplator), reaches the Bhavana-Bhavana stage i.e., sunk in reflection (Bhavana) upon the a thing (Bhavagam).

(*c*) Lastly, the stage Beyond is the true *Advaitam* when the above reflection is so much and so far intensified that the soul that *reflects* becomes the object (Siva or God of Love) reflected upon and *sees* Siva in all and all as Siva and enjoys the infinite Bliss of Love for ever, of course having melted itself by the above sadana (a and b) *Sariya-Kiriya-Yoga-Gnana* into that Love. This is the Sivohambhavana (Sivadvaitam). But this Sivadvaitam is not Siva-sama-sivadvaitam *i.e.*, to become equal with Siva). But it is "ஏகனாகி யிறைபணி நிற்க" (contemplating to be One with the Supreme).

Thus we have seen that the four stages of Sadana, *Sariya*, *Kiriya*, *Yoga* and *Gnana* correspond to dualism (*Sariya* and *Kiriya*), *Monism* (Yoga) and the state beyond (Gnana). This must be, and nothing else can be, and the correct reasonable interpretation of dualism and monism. And the worship or contemplation of Siva or Love Supreme being the Highest Truth universally acceptable and accepted, the above four stages may be called siva-Sariya-Siva-Kiriya-Siva-Yoga and Siva-Gnana. These four stages do include, as aforesaid, the dualism, monism and the stage Beyond. The Stage Beyond is predicated by this school, the end which this stage leads to being the *Siva-Sayujya Sivananda Moksha*. Now, then, therefore it can be safely concluded that the Saiva School includes all schools in their right sense and is yet beyond all schools and is the nearest step to the Highest Moksha (Sivasayujya) aforesaid.

c.f., Verses 27, 46, 51, 53, 67, 83, 95, 106, 115 with their footnotes. Still, the Saiva School condemns only the bigotry of each other minor schools as wrongly and hastily conclude that the end which they predicate is the Final End and that there can not be 'an *another* side' nor a stage beyond.

The *dualism* and *monism* are the mouth and breath
Of this *embodied* soul, the beautiful advait:
Shut up mouth, breath will stop; shut up breath, mouth will stop;
And undeveloped will go th' soul if both me stop.]

கந்துக மதக்கரியை வசமா நடத்தலாங்
கரடிவெம் புலிவாயையும்
கட்டலா மொருசிங்க முதிகின்மேற் கொள்ளலாங்
கட்செவி யெடுத்தாட்டலாம்
வெந்தழலி விரதம்வைத் தைந்துலோ கத்தையும்
வேதித்து விற்றுண்ணலாம்
வேறொருவர் காணாம லுலகத் துலாவலாம்
விண்ணவரை யேவல்கொள்லாம்
சந்ததமு மிளமையொ டிருக்கலா மற்றொரு
சரீரத்தி னும்புருதலாம்
சலமே னடக்கலாங் கனன்மே லிருக்கலாந்
தன்னிகரில் சித்திபெறலாம்
சிந்தையை யடக்கியே சும்மா விருக்கின்ற
திறமரிது சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. 8

118. O Bliss of teeming Splendor, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

No task is so hard as to concentrate and tranquillize my mind towards Thy contemplation. We can rather subdue and control the horse, or the big elephant even while it is in rut. We can fascinate and bind the mouth of a tiger or a wild boar. We can ride on the back of a lion. We can hold a venomous cobra in the hand and play with it. We can live by the alchemic art of changing the fine metals into Gold. We can acquire the siddhi of moving in the world unseen. We can command service from the celestials. We can enjoy eternal youth and successfully practice entry into another's body. We can walk on water and remain in the burning fire. And we can get many more supernatural power except the said control over the *turbulent mind.**

[* *c.f.*, Notes to Ashtanga yoga under verse 61.]

எல்லா மறிந்தவரு மேதுமறி யாதவரு
மில்லையெனு மிவ்விலகமீ
தேதுமறி யாதவ னெனப்பெயர் தரித்துமிக
வேழைக்கு ளேழையாகிக்
கல்லாத வறிவிற் கடைப்பட்ட நானன்று
கையினா லுண்மைஞானம்
கற்பித்த நின்னருளி னுக்கென்ன மைம்மாறு

காட்டுவேன் குற்றேவனான்
அல்லார்ந்த மேனியொடு குண்டுகட் பிறையெயிற்
றாபாச வடிவமான
அந்தகா நீயொரு பகட்டாற் பகட்டுவ
தடாதடா காசுநம்பால்
செல்லாத டாவென்று பேசவா யதுதந்த
செல்வமே சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே. 9

119. O Bliss of teeming Splendor, O The Supreme Intelligence being the indiscernible Sat that hast filled my heart!

Though I seldom see any one in this world either possessed with perfect knowledge or with total ignorance, yet I may be passed for one of total ignorance. With all my wretched state of illiteracy, Thou wast, on that auspicious day, gracious enough to acquaint me by the Sign of Thy Hand with the blessed Gnana of Truth. Being ever indebted to Thee as Thy slave,* I cannot think of a meet return for Thy Beneficence. O The Wealth of Divine Grace, that gavest me courage to pronounce even to the dreadful Yama† these words of warning: -

Oh dark sized ghastly Yama
Of grim round eyes and teeth
White as the crescent moon,
O! you cannot delude!
O! you I can preclude!
Though you with bluff dread me
Your word can't tell, I see.

[* *Slave*. The souls are ever co-existent with Parama-Siva and subordinate to Parama-Siva. Both in the bhanda and moksha states, they are so. Even the Gods and Trimurtis are so. Here the saint's argument is that Parama-Siva's Benevolence towards His dependent souls flows freely without any return to be expected from them and that therefore a dependent soul can never repay it in any way. The only repayment is the undying Love to Parama-Siva.

Vide notes to 95th verse last para.

† Yama is God of death.]

மின்போலு மிடையொடிய மொடியுமென் மொழிதங்
போல் மென்சிலம் பொலிகளார்ப்ப
வீங்கிப் புடைத்துவிழு சுமையன்ன கொங்கைமட
மின்னார்கள் பின்னேவலாய்
என்போ ல்லைந்தவர்கள் கற்றார்கள் கல்லார்க
ளிருவர்களி லொருவருண்டோ
என்செய்கே னம்மம்ம வென்பாவ மென்கொடுமை

யேதென் றெடுத்து மொழிவேன்
அன்பால் வியந்துருகி யடியற்ற மரமென்ன
வடியிலே வீழ்ந்து வீழ்ந்தெம்
அடிகளே யுமதடிமை யாங்களெனு நால்வருக்
கறமாது பொருளுரைப்பத்
தென்பாலின் முகமாகி வடவாலிருக்கின்ற
செல்வமே சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
தேசோ மயானந்தமே.

120. O Bliss of teeming Splendor, O The Supreme Intelligence, being the indiscernible Sat that hast filled my heart!

None will get so mad after the tender sex as I do, either among the literate or the illiterate. I am magnetized by the electric flash of their slender waists over which their swelled breasts would roll too heavy.

O Lord, what can I do? I cannot sufficiently describe the sinful miseries I am beset with. What an abominable wretch I am!

O The Supreme Guru of bountiful grace, Thou wast manifest as Dakshina-Murti, below the banyan tree in the North, in order to teach the real meaning of the Purushartha Chatushtaya* to the four munis† who befitted themselves to it and prostrated themselves to Thy Sacred Feet, unconsciously out of an intense desire to be taught the ultimate goal of the *Jivan Muktas*. ‡

[* Vide notes to 'Dharma' under 41st verse.

† Vide notes to 26th verse.

‡ Jivan Muktas are those souls who have obtained final liberation while yet in this life. Our Lord Sri Krishna in the type of a perfected Jivan Mukta. So in Gita, he does and has a right to say that he is the Parabrahmam *i.e.*, is identifiable with Him.]

புத்தமிர்த போகமுங் கற்பகநீழலிற்
பொலிவுற விருக்குமியல்பும்
பொன்னாலகி லயிரா வதத்தேறு வரிசையும்
பூமண்ட லாதிக்கமும்
மத்தவெறி யினர்வேண்டு மாலென்று தள்ளவு
மெமாலுமொரு சுட்டுமறவே
வைக்கின்ற வைப்பாளன் மௌனதே சிகனென்ன
வந்தநின் வருள்வாழிகாண்
சுத்தபரி பூரண வகண்டமே யேகமே
சுருதிமுடி வானபொருளே
சொல்லரிய வுயிரினிடை யங்கங்கு நின்றருள்
சுரந்தபொழி கருணைமுகிலே

சித்திநிலை முத்திநிலை விளைகின்ற பூமியே
        தேடரிய சத்தாகியென்
சித்தமிசை குடிகொண்ட வறிவான தெய்வமே
        தேசோ மயானந்தமே. 11

121. O Bliss of teeming Splendor, being the indiscernible Sat that hast filled my heart!

Happy be Thy blessing to me in manifesting Thyself in Guru-Mauni who consecrated me to the Divine Mona of beatitude, where all aims temporal, would cease or fail which only sinful souls would hail and hail; To wit – the drink of nectar sweet and fresh; The Kalpataru's shade of changeless bliss, The luck to ride on Indra's elephant, And the life of this earth best effluent. O! Praise be to Thy Graciousness, O The Infinite One of Bliss everywhere! O The Pure Cloud that dost shower down blissful grace to all deserving souls! O The Blessed soil to originate the states of evincement of siddhis and the states* of Moksha!

[* Variety of Muktas or Mahatmas must cause variety of Moksha states to be assigned to them individually by the Supreme. Of course this can be without any contradiction in terms or experience, just as the eves of creatures, many as they are, in this world, can yet be enabled to enjoy light by the help of the Sun with no contradiction of any kind.

"கண்ணொளிகள் விண்ணொளியின் காட்சிமுனக் கண்ட
திண்ணமுடன் முரண்குன்று செயலதனைக் கண்டேன்
கண்ணொளியுட் பசுத்தொன்கரின் கலப்புற்ற கலப்பில்
எண்ணலுற முரணின்றே யெங்கள் பசுபதியே."

(I see without any doubt that the eyes of creatures are able to see in the presence of the Sun and that, in such enjoyment of sight, there is no contradiction either in terms or in experience. Likewise there is no contradiction in saying, O Lord of souls (pasus), that the souls, either emancipated or not may all be in Thee or experience Thee or enjoy Thee.)]

13. சிற்சுகோதயவிலாசம்.

காக மோடுகழு கலகை நாய்நரிகள்
        கற்று சோறிடு துருத்தியைக்
காலி ரண்டுநவ வாசல் பெற்றுவளர்
        காம வேண்டன சாலையை
மோக வாசைமுறி யிட்ட பெட்டியைமு
        மலமி குந்தொழுகு கேணியை
மொய்த்து கெங்கிருமி தத்து கும்பியை
        முடங்க லார்கிடை சரக்கினை
மாக விந்த்ரதனு மின்னை யொத்திலக
        வேத மோதிய குலாலனார்
வனைய வெய்யதடி கார னானயமன்
        வந்த டிக்குமொரு மட்கலத்
தேக மானபொயை மெய்யெ னக்கருதி

ஐயய வையமிசை வாடவோ
தெரிவ தற்கரிய பிரம மேயமல
சிற்க கோதய விலாசமே! 1

13. GODHEAD AS CHITHANANDA SIVA OF ALL-GRACIOUS LILA*

122. O Chithananda Siva of all-gracious lila! O The Pure unknowable Parabrahmam! Ought I thus to decline here by my blind reliance on this *material self*?

On this self, a bellows filled with boiled rice, which is fit to be sought by the crows, dogs, foxes, eagles and devils;

On this play-house of the God of love built upon two legs with nine gateways;

On this chest being, as it were, the safe custody of the *indenture* binding us to the dictates of passions lust, desire &c; On this reservoir incessantly percolating with the three *malas*;† On this cess-pool of vices and miseries breeding poisonous worms which creep by jerks and starts;

On this rotten stale goods lying unsold for long;

And on this frail fabric though bright and shining like the bow of Indra or the lightning, yet liable to be eventually destroyed like the mud-vessels by the ruffian Yama.

[* Lila = playful dance (not purposeless but full of Divine grace and Benevolence.)

† The 3 malas are Anava mala, Karma mala and Maya mala. *c.f.*, verses 8 and 101 with notes.]

குறிக ளோடுகுண மேது மின்றியன
லொழுக நின்றிடு மிரும்பனல்
கூட லின்றியது வாயி ருந்தபடி
கொடிய வாணவ வறைக்குளே
யறிவ தேதுமற வறிவி லாமைமய
மாயி ருக்குமெனை யருளினால்
அளவி லாததனு கரண மாதியை
யளித்த போதுனை யறிந்துநான்
பிறிவி லாதவண நின்றி டாதபடி
பல நிறங்கவரு முபலமாய்ப்
பெரிய மாயையி லழுந்தி நின்னது
பிரசாத நல்லருண் மறந்திடும்
சிறிய னேனுமனை வந்த ணைந்துசுக
மாயி ருப்பதினி யென்று காண்
தெரிவ தற்கரிய பிரம மேயமல
சிற்ற கோதய விலாசமே. 2

123. O Chithananda Siva of all gracious lila! O The pure unknowable Parabrahmam!

Just as the fine branded iron becomes one with fire in form as well as in nature and yet does not become fire, so I was none with anava entirely ignorant of my real sentient nature. But blessed by thee with thanu karana* &c., and freed thereby from utter ignorance, I was able to perceive Thy Benevolence through the mirror of Maya. Nevertheless, without impressing myself in that divine knowledge of bliss, I was led away† by that Magic Maya from thy *Advaita* relation.

O for the day of my blissful Sayujya Union with Thee!

[* *c.f.*, Verses 95, 97, 99, 101 with notes. Of course, as already stated, it cannot be asked if our Lord could not have selected an innocent instrument other than *maya* (*thanu*, Karana, bhuvana, bhoga) for to help us (souls) in our spiritual evolution. We see that we cannot question, without fallacious absurdity, why men animals, birds and aquatic creatures should get on only in their respective elemental combinations, not otherwise. If 'simple nature' were the answer how to account for the order and proportion of such combinations.

† *c.f.*, 8th verse.]

ஐந்து பூதமொரு கான னீரென
        வடங்க வந்தபெரு வானமே
ஆதி யந்தநடு வேது மின்றியரு
        ளாய்நி றைந்திலகு சோதியே
தொந்த ரூபமுட னரூப மாதிகுறி
        குணமி றந்துவளர் வஸ்துவே
துரிய மேதுரிய வுயிரி னுக்குணர்வு
        தோன்ற நின்றருள்சு பாவமே
எந்த நாளுநடு வாகி நின்றொளிரு
        மாதியே கருணை நீதியே
எந்தை யேயென விடைந்தி டைந்துருகு
        மெளிய னேன்ன்கவலை தீரவும்
சிந்தை யானதை யறிந்து நீயுனருள்
        செய்ய நானுமினி யுய்வனோ
தெரிவ தற்கரிய பிரம மேயமல
        சிற்சு கோதய விலாசமே. 3

124. O Chithananda Siva of all-gracious lila! O The Pure unknowable Parabrahmam!

O The Great Akas, ‡ the abode of five simple elements wherein they lose themselves like the watery mirage in the air!

O The Resplendent Light of Grace, the Increate beyond threefold time, that hast neither the beginning nor the middle nor the end!

O The Absolute Being that hast not any particular form or attribute! Nor art Thou a formless nothing.

O Turiya-Murti,* O The True Sentient Nature that standest perceived only by those who fix themselves in the turiya† state of Thy thought!

O the Ancient Lord of all-graciousness, all-mercifulness and all-justness!

O father Transcendent! In these terms, Thou knowest, I ever praise Thee and my mind melts at thee. Can I at all hope to be cherished by Thy Benevolence freed from my mental tumult?

[‡ *c.f.*, "From that (Brahm) in truth, - this soul, - bright space (ether) hath into being come, 'from bright space, the air; from air, the fire; from fire, the water, from water, the earth; from earth, - the plants; food from the plants; from food (comes) man." – Tait. Upa. Part ii.

* Turiya Murti = Fourth Murti (Being), that is, The Supreme Being, the Lord over and beyond the Trinity (Brahma, Vishnu and Rudra). Siva derived from a root word meaning, 'Itcha' (desire to do benevolence by Panchakritya) is the appropriate name to that Lord.

† Here the turiya state means the avastha (fourth) beyond sushupthi.]

ஐவ ரென்றபுல வேடர் கொட்டம
        தடங்க மர்க்கடவன் முட்டியாய்
அடலி நின்றுமலை யருகி னின்றுசரு
        காதி தின்றுபனி வெயிலினால்
மெய்வ ருந்துதவ மில்லை நற்சரியை
        கிரியை யோகமெனும் மூன்றதாய்
மேவு கின்ற சவபாந நன்னெறி
        விரும்ப வில்லை யுலகத்திலே
பொய்மு டங்குதொழில் யாத தற்குநல
        சாரதித்தொழி னடத்திடும்
புத்தி யூகமறி வற்ற மூகமிவை
        பொரு ளெனக்கருது மருளன்யான்
தெய்வ நல்லருள் படைத்த வன்பரொடு
        சேர வுங்கருணை கூர்வையோ
தெரிவதற் கரிய மேயமல
        சிற்சு கோதய விலாசமே. 4

125. O Chithananda Siva of all-gracious lila! O the Pure unknowable Parabrahman! I have not yet contracted the austere habit of firmness of mind as good as a monkey's grasp to rest myself in the forest or by the sides of the mountains and suffer the hardship of living on dry leaves &c. and undergoing severe heat and cold; and so to put down the sullen obstinacy of my five senses and elude their fierce pursuit. Nor have I impressed myself with the absolute necessity of the gradational steps of *Siva*-Sariya, *Siva*-Kiriya and *Siva*-Yoga.* I find in me a bewildered intellect to think that the right understanding and moral reasoning, the surest guide in the right conduct of this life, as well as the blind silence† are meant to be administered in

furtherance of dishonest purposes. O The All gracious, do Thou grant me the favor that I might seek the company of Thy beloved devotees. ‡

[* The saint establishes that siva-sariya siva-kiriya and siva-yoga are absolutely necessary for a man seeking emancipation until and up to the discarding of this body or the cessation of evolution. நன்னெறி is the word used in this text. It means ‘the good path’ – the contemplation of the Parabrahmam as the ‘Supreme Siva (Sivoham) being the highest stage.

† The reference is to the school of idealist who take the spiritual Summum Bonum to be the mere ‘sitting dumb’ without the Gneyam (the Goal), of course regardless of the mundane concerns and of *self* (soul). It may be also said that hypocritic devotees are alluded to.

‡ *c.f.*, 12th Sutra of Sivagnana Botham.]

ஏக மானவுரு வான நீயருளி
        னால னேகவுரு வாதியே
எந்த நாளகில கோடி சிர்ஷ்டிசெய
        விசையு நாள்வரைய நாண்முத
லாக நாளது வரைக்கு முன்னடிமை
        கூடவேசனன மானதோ
அநந்த முண்டுநல சனன மீதிதனு
        னறிய வேண்டுவன வறியலாம்
மோகமாதிதரு பாசமானதை
        யறிந்து விட்டுனையு மெனையுமே
முழுது ணர்ந்துபர மான வின்பவெள
        மூழ்க வேண்டுமிது வின்றியே
தேக மேகழுவி நானு மோ நழுவின்
        பினை யும்யும்வகை யுள்ளதோ
தெரிவ தற்கரிய பிரம மேயமல
        சிற்சு கோதய விலாசமே. 5

126. O Chithananda Siva of all gracious lila! O The Pure unknowable Parabrahmam!

From that day of Thy creation of these myriads of Andas or worlds – that is, the day on which Thou, the Universal Life-Principle* of a unique Kind of Light, didst, by Thy Grace, will to evolve and manifest the names and forms of this universe from its primordial invisible state in Thee – from that day to this, as Thy dependent slave I have undergone countless deaths and births. The present human birth† must be, of course, the best of them; for, it will help me over to get at the very aims‡ of this life; so that, before my death, I should fulfil its mundane terms by suffering and quitting the wicked gunas moga &c, and, ‘after a complete discrimination of myself from Thee, become absorbed in the Supreme Bliss of advaita union with Thee. If, on the other hand, I should lose this corporeal state sooner than that, O my Lord, I have no other alternative for my salvation. $

[* The Parama-Siva may be called a common world – soul wherein man and nature meet and mingle. C. F. Byron "Pantheism in its *purer* form is practically identical with *animism*. It is also in accord with the Platonic and Pythagorean belief that all the movement and forces of the world are the result of a World-Soul or ANIMA-MUNDI – He is the Essential Deity – THE SOUL OF ALL THAT IS. C. F. the Tamil Upanishad "எவையு முதல்வனுக்குடம்பு." (all that is is the body of the Lord) contained in the famous verse of the Holy Work 'Siva-darma-Vicharam'.

'தேகமேபிரமம் இந்தியம்பிரமம் திகழ்கரணங்களேபிரமம்
மோகமார்சிவன் பிரமமென்றெவையு முதல்வனுக்குடம்பெனுமுறையா
லாகமவேதமடங்கனுங் கூறும் ஆங்கதனுண்மை தேர்ந்தறியார்
கூகைபோற்கத்தி சிவனைப்பரமாய்க்கொண்டகங்கொண்டயர்வாரே.'

[Both Veda and Agama do say that, because all that is may be said to be the body of the Supreme Lord (Brahm), the senses are the Brahm, the Karanas (internal senses) are the Brahm, and the soul understand this truth will cry out like an owl that jiva (soul or pasu or atma) is the Supreme Siva or Brahm (who is the indwelling Spirit of the universes) and thus meet with a failure].

† C. F. "Man is the evolution of the Mollusca." – Darwin.

‡ C. F. 41st verse.

$ Vide notes to 48th verse.

C. F. Notes to verses 60, 87, 88, 100, 106 & 108.

This *mayaic* body is the vessel, as it were, given us by the Providence of God, willed out of the matter, maya. Without the vessel we cannot cross the ocean of life. Therefore it is our duty to preserve this vessel (body) in tact until we cross the said ocean life and reach the moksha of eternal Peace and Bliss]

நியம லக்ஷணமு மியமு லக்ஷணமு
மாச நாதிவித பேதமும்
நெடிது ணர்ந்திதய பத்ம பீடமிசை
நன்றி லங்குமஜ பாநலத்
தியல றிந்துவளர் மூல குண்டலியை
யினிதி ரைஞ்சியவ ளருளினால்
எல்லை யற்றுவளர் சோதி மூலவன
லெங்கண் மோனமநு முறையிலே
வயமி குந்துவரு மமிர்த மண்டல
மதிக்கு ளேமதியை வைத்துநான்
வாய்ம டுத்தமிர்த வாரி யைப்பருகி
மன்னு மாரமிர்த வடிவமாய்ச்
செயமி குந்துவரு சித்த யோகநிலை
பெற்று ஞானநெறி யடைவனோ
தெரிவ தற்கரிய பிரம மேயமன
சிற்சு கோதய விலாசமே. 6

127. O Chithananda Siva of all-gracious lila! The Pure unknowable Parabrahmam!

Can I ever attain the highest state of Thy Gnana through the successful Yoga practice of the Divine Siddhas? † They would become sunk in the vast sweetness of the ambrosia in their Soma's orb, which is caused by the heat of devout meditation at their hearts brought to bear upon the boundless blaze of the innermost fire† produced by the all graciousness of the Kundalin, § in the doing of the Siva Raga Yoga || of *Yama*, *Niyama*, *A'sana*, cf.¶

[† Siddhas are the typical ascetics described in the preceding ten verses 57 to 66.

‡ Vide note to 'samana' under 36th verse.

§ Kundalin. The allusion is to the Siva –Sakti acting upon the Sudda maya (the last essence of matter).

|| Siva Raja Yoga of eight parts is alluded to as the sole mode of practicing Yoga in the best successful manner. The saint as a successful Yogin often exults himself in describing the details of this Yoga – practice which is of course only completely enjoyable, Vide notes to 61st verse.

¶ *A'sana* or *a'thana* means 'seat or posture.' There are nine kinds of seats prescribed and the most convenient one for a practiser in Yoga (not without a guru) may be chosen out of them. They are (1) சுவத்திகம் (suvathikam) is to pass the soles of feet betwixt the thigh and the knee and sit erect. (2) கோமுகம் (Komugam) is to place the legs crossways under the thighs and to sit so, holding the thick toes with the hands; (3) பதுமம் (Padmam) is to place the soles of feet crossways over both the thighs (4) வீரம் (Veeram) is to pass the left leg on the right thigh and sit erect (5) கேசரி (Kesari) is to place the legs below the membrum virile in contact with the vital artery lying between the anus and the pudenda and to sit seeing towards the nose after placing the elbows on the knees and letting the fingers straight up. (6) பத்திரம் (Pathiram) is to sit as in seat No. 5 except that both the legs should be held with the hands. (7) முத்தம் (Muttam) is to press the said vital artery with the left foot and cause the right foot to press against the left placed as above and so to remain motionless. (8) மயூரம் (Mayooram) is to press the two elbows against the navel and so to rest the body on the hands placed on the ground with the legs stretched straight behind and the head erect and (9) சுகம் (Sukam) is the seat suiting the convenience and advantage of the practiser. The practiser will do well, if fit, to learn the suitable seat or posture from his preceptor or initiator (Guru). Still the above are explained to serve as an incentive though not a complete guide to Gnana Sadana.]

எறிதிரைக்கட னிகர்த்த செல்வமிக
வல்ல லென்றொருவர் பின்செலா
தில்லை யென்னுமுரை பேசிடாதுலகி
வெவரு மாமென மதிக்கவே
நெறியின் வைகிவளர் செல்வ மும்முதவி
நோய்க ளற்றசுக வாழ்க்கையாய்
நியம மாதிநிலை நின்று ஞானநெறி
நிஷ்டை கூடவுமெக் நாளுமே
அறிவி னின்றுகுரு வாயு ணர்த்தியது
மன்றி மோனகுரு வாகியே

அகில மிதுவர வந்த சீர்ருனை
        யைய வையவினி யென்சொல்கேன்
சிறிய னேழைநம தடிமை யென்றுனது
        திருவு ளத்தினி லிருந்ததோ
தெரிவ தற்கரிய பிரம மேயமல
        சிற்சு கோதய விலாசமே. 7

128. O Chithananda Siva of all-gracious lila! O The Pure unknowable Parabrahmam! Oh! Lord! Oh! Lord! How can I describe Thy great Benevolence! Thou made me, dwelling in my heart always, understand that I might well realize the intent and purpose of *this* life. That I might, without simply imitating others, judge of the evils of wealth's plenitude which is like the rolling waves of the sea; that I might command respect and regard in this world by never denying alms to the poor and by going in the true path of virtue. That I might keep up bodily health, mental vigor and moral purity and by the abstract devotion in yoga of niyama &c, and pass myself through Thy Gnana marga and reach the Highest End, *Thy Sayujya*. And what is more, thou camest down on earth as *Mauna Guru* to show me such grace.

O I see indeed that my miserable state of ignorance had also found a place in Thy Divine Will and Pleasure.*

[* *c.f.* Verses 95, 97 & 101 with notes. The holy saint impresses upon the mind of his reader impliedly the Providential scheme of the Supreme Will of God, which scheme was adopted to spiritually refine the souls; viz., first, this sadhana world for them to live in; next, this embodiment suitable to such worldly life; and thirdly the gift such as wealth, fortune &c., to keep up this life and the sound state of this embodiment (body). It is an undisputed fact that the said world, life and embodiment necessary for soul's refinement are in their character productive of evils also which the souls can guard themselves against by Siva Gnana and that but for their embodied existence the souls cannot have got knowledge of God (Siva-Gnana). Now it may be asked why should the Perfect God devise such a bad scheme with illusory materials (maya or matter)? This question vanishes itself if it should be thought over and seen that the all-gracious God pitying the abject state of the souls as a *fact* wanted out of pure and simple. Benevolence to make the best of the available materials (co-existent maya) and did effect there out the said scheme solely for the benefit of the co-existent dependent souls laboring (in a Kevala state) under bonds of ignorance (coexistent with them). So to question the God's benevolence is to do greatest injustice and wish for complete ruin to ourselves. And such a question can never suggest itself to an unprejudiced from mind of a divine nature. This verse (128) further shows that Siva-Raja-Yoga is merely a next step to Siva-Gnana.]

எவ்வுயிர்த்திரளு முலகி லென்னுயிர்
        ரெனக்கு ழைந்துருகி நன்மையாய்
இதமு ரைப்பவென தென்ற யாவையு
        மெடுத்தெ றிந்துமத யானைபோல்
கவ்வை யற்றநடைபயில வன்பரடி
        கண்ட தேயருளின் வடிவமாக்
கண்ட யாவையு மாண்ட மென்னவிரு
        கைகுவித்துமலர் தூவியே
பவ்வ வெண்டிரை கொடுத்த தண்டரளம்
        விழியு திர்ப்பமொழி குழறியே
பாடி யாடியு ளுடைந்து டைந்தெழுது

பாவை யொத்ததைசத வின்றியே
திவ்ய வன்புருவ மாகி யன்பரொடு
மின்ப வீட்டினி லிருப்பனோ
தெரிவ தற்கரிய பிரம மேயமல
சிற்சு கோதய விலாசமே. 8

129. O Chithananda Siva of all-gracious lila! O The Pure unknowable Parabrahmam! O for that time, in which I shall be transformed into Thy Love, the Divine Love, and remain with Thy beloved devotees in the blessed moksha And I can hope to befit myself to the said advaita state of Thy Love of Bliss only should I possess myself with these acquirements:-

(1) *I must melt myself into tenderness of love to all Thy creatures below.*

(2) *I must always speak what is really good and sweet.*

(3) *I must scorn with extreme contempt, the sinful affections of 'me' and 'mine.'*

(4) *I must, with the good courage* of an elephant, conduct myself in the moral course of life.*

(5) *I must, at the mere sight of Thy devotee's feet, fancy them Thy Gracious Love and feel Thee, The Undivided One, in all objects of the Universe.*

(6) *And I must, then, grow most emotional* in Thy worship lifting up my hands, joined, strewing flowers on the fancied object of my worship † and in my so doing, my tears must run down like pearl-like drops of water beaten up by the sea-waves, my tongue failing, myself set upon dancing and dancing and singing still Thy Glory; and, in an emaciated state, I must, now and them, stand motionless as a painted picture and transported with the above described Bliss of Thy Heavenly Love.*‡

[* The good courage referred to is the moral boldness not to fear the tremendous attacks of evils or religious prejudice or bigotry or ignorance of wanton mischief or other obstacles of the pasa world.

† *Fancied object of worship*. To a Jivan Mukta, when truly sunk in Sivohambhavana practice of *Sivagnana-Sariya*, *Sivagnana-kiriya*, *Sivagnana-yoga*, and *Sivagnana-Gnana*, every thing will appear as **Siva-Para-Brahm** i.e., Supreme Love itself. Then he begins to worship anything and everything he sees, feels, steps on, lives on, sits on and thinks on, as **Siva-Para-Brahm**. It is at this state when attained that the devotee becomes transported with Divine Love and dances, sings, utters the Glory of the Supreme and raves and shrinks sometimes like a madman or children or demonizes. These emotional expressions of true devotional love to God are sometimes mistaken and trifled away by those who are ignorant of the characteristic marks of a true bhakti-gnani, Saint Tayumanavar announces the Glory of bhakti-gnanis in these words:

"பாலரொடு பேயர் பித்தர் பான்மையென நிற்பதுவே
சீலமிகு ஞானியர்தம் செய்கை பராபரமே."

(Like children or demonizes or th' mad,
Seem, O Lord, the acts of Thy bhaktas glad.)

"ஆடுவதும் பாடுவதும் ஆனந்த மாகநின்னைத்
தேடுவதும் நின்அடியார் செய்கை பராபரமே."

(Acts to suit Thy divinest bhaktas'll be
To dance and sing with joy for knowing Thee.)

‡ This verse exhaustively prescribes the qualifications of a true *Siva-Gnani, c.f.* Saint Tirumular's verse:-

"அன்பும் சிவமுமிரண்டென் பரறிவிலார்
அன்பே சிவமாவதாரு மறிந்திலார்
அன்பே சிவமாவதாரு மறிந்தபின்
அன்பே சிவமாக அமர்ந்திருந்தாரே."

(The unwise think that Love and Sivam are different. They do not know that Love is Sivam. On learning that Love is Sivam they would rest themselves in that state of becoming Sivam.)]

மத்தர் பேயரொடு பாலர் தன்மையது
மருவி யேதுரிய வடிவமாய்
மன்னு தேசமொடு கால மாதியை
மறந்து நின்னடிய ரடியிலே
பத்தி யாய்நெடிது நம்பு மென்னையொரு
மைய றந்தகில மாயையைப்
பாரு பாரென நடத்த வந்தென
பார தத்தினும் துள்ளதோ
சுத்த நித்தவியல் பாகு மோவுனது
விசுவ மாயைநடு வாகவே
சொல்ல வேணும்வகை நல்ல காகிகதை
சொல்லு மாயையினு மில்லையென்
சித்த மிப்படி மயங்கு மோவருளை
நம்பி னோர்கள்பெறு பேறிதோ
தெரிவ தற்கரிய பிரம மேயமன
சிற்சு கோதய விலாசமே. 9

130. O Chithananda Siva of all-gracious lila! O The Pure Unknowable Parabrahmam! The aim of my embodied existence is, I see, that I should, by means of satvic predominance, place myself in the turiya state of Thy Thought of perfect innocence* like that of a mad man or a demoniac or a child and become absorbed and self-devoted to the *school* of Thy devotees, quite regardless of the circumstances of this mundane life; but, how was I destined to struggle and get through this illusory maya world? Its natural *history* is greater than the *Mahabharata* or the allegorical story of the brahmin named *Kati*. †

Will Thou tell me ho I did deserve this conditionality in spite of Thy Resplendent Eternal Existence as the *Inner-Soul* to the universe?

Is my mind to be doomed to such allurement still? Oh! Lord, is this the reward due to one who is *possessed* with *absolute reliance* on Thy Grace? ‡

[* Vide 129th verse with notes.

† This is 23rd story in the Gnana Vasishta.

‡ The saint in verse 130 and similar verses simply expressed his anxieties to the Supreme at the same time alive to the stupendous evils of maya and the effects of his own karma.]

பன்முக கச்சமய நெறிய டைத்தவரு
    மியாங்க னேகடவு ளென்றிடும்
பாத கத்தவரும் வாத தர்க்கமிடு
    படிற ருந்தலை வணங்கிடத்
தன்மு கத்திலுயிர் வரவ ழைக்குமெம
    தரும னும்பகடு மேய்க்கியாய்த்
தனியி ருப்பவட நீழ லூடுவளர்
    சனக னாதிமுனி வோர்கடம்
சொன்ம யக்கமது தீர வங்கைகொடு
    மோன ஞானம துணர்த்தியே
சுத்த நித்தவரு ளியல்ப தாகவுள
    சோம சேகர கிர்பாளுவாய்த்
தென் முகத்தின்முக மாயி ருந்தகொலு
    வெம்மு கத்தினும்வ ணங்குவேன்
தெரிவ தற்கரிய பிரம மேயமல
    சிற்சு கோதய விலாசமே. 10

131. O Chithananda Siva of all-gracious lila! O The Pure Unknowable Parabrahmam! Glory be to Thy pure everlasting grace, O The wearer of the cool moon on Thy Braid! I do always adore Thy manifestation as Holy Dakshina-Murty under the sacred banyan tree in the North in order to symbolize by Thy Chinmudra the blessed Mauna-Gnana to the Great sages *Sanaka* &c., which unveiled at once the real meaning of the *sacred word*.* Ah! admirable were its results! The god of death, *Yama*, withdraw from his cruel work and confined himself to his buffalo. All alien religionists humbled themselves down shame-faced; say, the unholy *Ahambrahmavadins*† calling themselves the *ninmala* God; or those quibbling bigots who indulge themselves in vain controversies with jugglery of technical words.

[* It can be understood only by the initiated.

† It is by bhavana (Conception) that bhavanam is attained by the help of the Divine Arul. Therefore try and try over and over again to see the Lord of Love in all and all will become to you the Lord, the Brahm. See the wasp called 'Vetuvan' P *c.f.* Notes to verse 95.]

14. ஆகாரபுவனம்.

சிதம்பரரகசியம்

ஆகார புவனமின்பா காரமாக
வங்ஙனே யொருமொழியா லகண்டா கார
யோகாநு பூதிபெற்ற வன்ப ராவிக்
குறுதுணையே யென்னளவு முகந்த நட்பே
வாகாரும் படிக்கிசைகிண் கிணிவா யென்ன
மலர்ந்தமல ரிடைவாசம் வயங்கு மாபோல்
தேகாதி யுலகமெங்குங் கலந்து தானே
திகழனந்தா னந்தமயத் தெய்வக் குன்றே. 1

14. A'gara-Bhuvanam (The manifested world)

The Secret of Chithambaram.

132. O Thou most devoted Friend of Thy lovers who are accomplished by the uttering of the Holy Syllable in universal Yoga and to whom therefore this manifested world has become the universe of eternal bliss! O Thou Friend of even me!

O Rock of endless Bliss, Thou pervadest *the whole universe of body and souls* even as the sweet fragrance of the half-opened buds beautifully shaped like the tinkling bells.

அனந்தபத வுயிர்கடொறு முயிரா யென்று
மானந்த நிலையாகி யளவைக் கெட்டாத
தனந்தனிச்சின் மாத்திரமாய்க் கீழ்மேல் காட்டாச்
சதசத்தா யருட் கோயிற் றழைத்த தேவே
இனம்பிரிந்த மானபோனா னிடையாவண்ண
மின்பமுற வனபர்பக்க விருத்தி வைத்துக்
கனந்தருமா கனமேதண் ணருளிற் றானே
கனிபலித்த வானந்தக் கட்டிப் பேறே. 2

133. O The animating Principle of all co-existent souls in all their different conditions of existence! O The Eternal Ananda! O The Absolute Intelligence beyond all methods of logic! O the limitless Satasat* with me Below nor Above! O God illumining the Glorious Temple of Grace! O The Supreme Honor, Thou hast chosen to exalt me and place me in the beatific region of Thy devotees, so that I might not bear the pain of a deer separated from its *kind*.

O Thou Fruit of Bliss supreme generated out of Thy own Grace! †

[* The epithet 'Satasat' is generally applied to jivatmas or souls in this school. But the saint beautifully uses the term to devote the Paramatma (Supreme Siva) also. A jivatma is from the stand point of its anubhava called 'satasat' (satasat); for, in the course of sadana or evolution it is one with 'asat' (maya world) and in the *Sadin* or

Advaita Sivasayujya Mukti it becomes one with sat (God). Likewise the Supreme Paramatma may, from the stand point of drdupava, be called 'Satasat' too; for, He is one with atma in its bhanda state *i.e*., one with 'asat' or ignorance though free from it and in His *Anugraha* He is one with a Jivan Mukta (emancipated atma) in its (atmas) bright state of *Sivasayujya* i.e. one with each soul asat though untainted by it.

† The Para-sakti though inseparable and indivisible from Parama Siva (Supreme Sat), yet Parama Siva is said to be independent in nature and existence and power and the Para-sakti a dependent on Him (Vide 'Gouri-lila Samanditha Moortham' in Siva-Parakramam.]

பேறனைத்து மணுவெனவே யுதறித் தள்ளப்
        பேரின்ப மாகவந்த பெருகே பேசா
வீறனைத்து மிந்நெறிக்கே யென்ன வென்னை
        மேவென்ற வரத்தேபாழ் வெய்ய மாயைக்
கூறனைத்துங் கடந்தவெல்லைச் சேடமாகிக்
        குறைவறநின் றிடுநிறைவே குலவா நின்ற
ஆறனைத்தும் புகுங்கடல்போற் சமய கோடி
        யத்தனையுந் தொடர்ந்துபுகு மாதி நட்பே. 3

134. O Boundless Ananda of endless Beatitude that dost trifle away all the excellent gifts of this *sadhana* world!

O Providential Lord that dost out of pure Grace, constrain Thy advanced Siva-yogins towards Thyself! O Blissful Omnipresence resting beyond the plane of maya which is replete with millions of illusory phenomena!

O The Ancient Resplendent Love* of Bliss wherein do merge the myriads of different creeds just like the rivers empty themselves into the Great Ocean!

[* When love to all creatures increases, the love leaves the lover in the common platform where all creeds and all religions become truths and truths of various stages i.e. Dasa marga; or Saha marga; or Satputra marga – all which lead to the Highest Truth or mere steps lower than the higher one and each lower step cannot be avoided just as much as *boy-hood* cannot have been avoided in attaining the old age. Thus every lower step is a necessity to reach the higher one and all the lower steps are indispensable to souls for getting at the Highest *Sanmarga* aforesaid, whereby alone the Parabrahmam can be reached.]

ஆதியந்த மெனுமெழுவா யீறற் றோங்கி
        யருமறையின் னமுங்காணா தரற்ற நானா
பேதமதங் களுமலைய மலைபோல் வாதப்
        பெற்றியரும் வாய்வாதப் பேய ராகச்
சாதகமோ னத்திலென்ன வடவா வீழல்
        தண்ணருட்சந் திரமௌலி தடக்கைக் கேற்க
வேதகசின் மாத்திரமா யெம்ம னோர்க்கும்
        வெளியாக வந்தவொன்றே விமல வாழ்வே. 4

135. O the *Ninamala* one, possessing the Divine Grace and wearing the cool moon as Thy Head ornament! Thou didst manifest Thy spiritual nature to Thy devotees under the banyan tree in the North and revealed to them Thy sacred symbol of *chinmudra* which changed and

deified *their* human nature. This silent teaching of Thine disclosed to us at once the final Truth that the next step or Sadana to moksha consists in the harmonious state of **Thy Silent Meditation,** wherein alone Thou wilt be manifest and discernible to Thy devotees. And Thou wilt now show Thyself, O The Eternal Immutable Lord, either to the rare Vedas or to the different religions not two of which agree in *Thy worship* or to those obstinate controversialists who simply contend against one another in words or indulge themselves in bare faced technicalities.

விமலமுதற் குணமாகி நூற்றெட் டாதி
வேதமெடுத் தெடுத் துரைத்த விருத்திக் கேற்க
அமையுமிலக் கணவடிவா யதுவும் போதா
தப்பாலுக் கப்பாலா யருட்கண் ணாகிச்
சமமுமுடன் கலப்புமவிழ் தலுமியாங் காணத்
தண்ணருடந் தெமைக்காகுஞ் சாக்ஷிப் பேறே
இமையளவு முபகார மல்லால் வேறொன்
றியக்காநிர்க் குணக்கடலா யிருந்த வொன்றே. 5

136. O Thou the All-knowing witness and our All-gracious protector, Thou possessest *guna* or attributes like *resplendent purity* &c; and, besides, Thou art the Being of such nature that Thou dost answer *well* to the description in the one hundred and eight* and other commentaries of the Vedas; and yet transcendent far, far beyond such descriptions, and is pure Love. Thou didst bless us with abilities† to discriminate ourselves from Thee, to know our *advaita* relation to Thee and our *Sivasayujya Mukti* in Thee. O Thou Absolute One, free from all qualities, ‡ Who art over employed, every moment in doing naught but good to us. §

[* The 108 Upanishads are meant here which are but the commentaries of the Vedic Sruti, varying according to the nature and maturity of the commentators.

† The souls become able to get knowledge only if they are given embodiments *i.e.*, Thanu, karana, bhuvana, bhoga.

‡ The reference is to the three qualities Satva – Rajas – Tamas.

§ c.f., "Though man sits still and takes his ease, God is at work on man; No means, no moment unemployed, To bless him if he can." (T. Young).]

ஒன்றாகிப் பலவாகிப் பலவாக் கண்ட
வொளியாகி வெளியாகி யுருவு மாகி
நன்றாகித் தீதாதி மற்று மாகி
நாசமுட னுற்பத்தி நண்ணா தாகி
இன்றாகி நாளையுமாய் மேலு மான
வெந்தையே யெம்மானே யென்றென் றேங்கிக்
கன்றாகிக் கதறினர்க்குச் சேதா வாகிக்
கடிதினில்வந் தருள்கூருன் கருணை விண்ணே. 6

137. O the Bright Gnanakas of Divine Grace, as readily as a cow answers to its bellowing calf Thy boundless Grace flows to such of Thy dependent souls as do cry and grow ripe‖ for it by the constant offering of devotional prayers to Thee in terms like these: -

O Father, O the supreme Lord, Thou art the One and many Thou art the various shining objects and Thou art the broad space. Thou art all the forms. Thou art good, bad,* and else. Thou canst never be destroyed, since Thou wast never newly brought into existence. And Thou art today, tomorrow and beyond.

[‖ Some idler puts the question why the Almighty God should not emancipate all the souls at once and why He should wait to see them suffer Karma in this Prapancha wrought for that purpose. These questions will vanish if they should wait to see that our Supreme Lord's scheme adopted for the soul's sake cannot be questioned by the souls when the souls are to be matured and redeemed, in our Lord's choice, only by that method. They may rather question or check themselves why they should not ripen themselves by Sariya, &c., and mould their turbulent manas to our Lord's blessing being conferred as the Vedas and Agamas declare.

* Bad to the wicked.]

அருள்பழுத்த பழச்சுவையே கரும்பே தேனே
யாரமிர்தே யென்கண்ணே யரியவான
பொருளனைத்துந் தரும்பொருளே கருணை நீங்காப்
பூரணமாய் நின்றவொன்றே புனிதவாழ்வே
கருதரிய கருத்ததனுட் கருத்தாய் மேவிக்
காலமுந்தேசமும் வருத்துக் கருவியாதி
விரிவினையுங் கூட்டியுயிர்த் திரளை யாட்டும்
விழுப்பொருளே யான்சொலும் விண்ணப்பங்கே. 7

138. O the flavor of the fruit of Divine Grace! O the juice of sugar cane, the honey of flowers! O the boundless ambrosia! O my Eye! O the All-pervading, All-gracious Lord Absolute! O Life Pure, the thought past of thought in souls! Having appointed the time and space for them, and endowing them with the powers and faculties, *senses*, &c., Thou dost guide them indeed in the course of evolution according to their cravings† O Thou super-eminent Lord, do Thou also listen to my supplication.

[† The Saint has brought out in this verse that without the aid of Providence, the souls cannot set themselves to the cycle of evolution or furnish themselves with thanu, karana, bhuvana and bhoga, just as without a man's will set to operate, his organs or senses become inactive or useless. When the will works, the whole machine (body) works. Otherwise, no. c.f. verses 101, 123 and 128 with notes.]

விண்ணவரிந் திரன்முதலோர் நார தாதி
விளங்குசப்த ருஷிகள்கன வீணை வல்லோர்
எண்ணரிய சித்தர்மநு வாதி வேந்தர்
யிருக்காதி மறைமுனிவ ரெல்லா மிந்தக்
கண்ணகன்ஞா லம்மதிக்கத் தானே யுள்ளங்
கையினெல்லிக் கனிபோலக் காட்சி யாகத்
திண்ணியால் வறிவாலிச் சம்யத் தன்றோ

செப்பரிய சித்திமுத்தி சேர்ந்தா ரென்றும். 8

139. It was in this school of religion that all great sages attained Siddhis and Muktis or states of moksha; for example, all Devas, Indra, &c., Narada, &c., Sapta‡ rishis, those who can play well upon large flutes, the innumerable Siddhas,§ the rulers Manu, &c., and the Munis well learned in the Vedas, Rig, &c. It was by the Advaita Sivagnana attainable in this school that they succeeded in realizing the true final goal as clear as the nelli fruit placed in the palm of the hand and being manifest to the whole world.

Note: - The reason why this Saiva Siddhanta school has been resorted to by all great Saints is given in the next following connected verses 140 to 143.

[‡ Sapta = sever.

§ Siddhas are those acquiring the incidental powers in Siva Raja Yoga.]

செப்பரிய சமயநெறி யெல்லாந் தந்தம்
தெய்வமே தெய்வமெனுஞ் செயற்கையான
அப்பரிசா ளருமஃதே பிடித்தா லிப்பா
லடுத்தவந்நூல் களும் விரித்தே யநுமா நாதி
ஒப்பவிரித் துரைப்பரிங்ஙன் பொய்மெய் யென்ன
வொன்றிலையொறெனப்பார்ப்பதொவ்வாதார்க்கும்
இப்பரிசாஞ் சமயமுமா யல்ல வாகி
யாதுசம யமும்வணங்கு மியல்ப தாகி. 9

140. As the religion *universal* which can stand?
Not those religions, each in its place sound and fair: -
Each would call its God '*The Supreme* and e'er demand,
Though arbitrary it should be, a lion's share
By th' blinded reasons with persistence and despair,
With unsound inference and logic, no command;
And 'ld simply cry out its religion "*True and fair*."
How can one rung be nil in th' Moksha's ladder grand?
Each rung is true, and the soul in it can perceive
The need of all, a dvaitam each to love the Lord;
The Union Advaitic the dvaitic love doth weave
And ends in former, The Supreme Divine Reward:*
That which would *this* state is the Universal Chief
Which stands above, grants the rest, and claims from each regard.

[* *c.f.* with notes verse 91, 117, 133, 134 & 137. "*The dvaitic love doth weave the Advaitic Union, the Supreme Divine Reward*." All Schools of religion, as already observed, divide themselves into *dvaita* or *advaita i.e.*, either (1) those in which the soul (worshipper or devotee) feels God different and in the second person or (2) those in which the soul loses itself in God by abstract meditation (yoga) some declaring the nonentity of soul-devotee and the existence of God alone, and the *other* declaring the soul's existence throughout from devotee process to *advaita Union*. The last mentioned which predicated the advaitic end and at the same time is not antagonistic to the dvaitic course or *means* can be the mother-school of all and the world-school of all. Such a School declares

rightly "Path or Ladder to Moksha is duality (dvaita) and the end or destination (Moksha) is non-duality (advaita) and as such can be addressed as "*the only Tolerant school*" i.e., THE SAIVA SIDDHANTA SCHOOL. What is the meaning of 'Toleration' in the Vedic sense of the term? Not, that which makes all souls equal, all castes equal and creates a confusion worse confounded, defeating the Providential design. The Sacred Teaching should be adapted to the souls in the order they deserve; but not that all souls, ripe and unripe, rude and unrude, civilized and barbarous, Saiva or non-Saiva, or vegetarians or non-vegetarians, should be adapted at once to the Sacred Teaching. The right meaning of 'toleration' is non-conversion' or allowing each soul to stand in its own rung as it stands and bidding it see below and see above and understand that it has got over so many rungs and that there are so many rungs to be got over still – the ladder is tremendously high. But if you should ill-advise that soul that its rung is false and that your rung, say several steps above the former, is true, and that that soul should get at once to your rung, is it possible or conceivable for that soul to do it i.e., to jump over at once to your rung across several intermediate rungs? The philosophers can well see the absurdity if they open their inner eyes and see the truth evidenced by the Dravida Sruti as contained in this verse.

"சமயம் பலவாகச் சாதி பலவாக
உமையான் விதித்த வினையுண்டால் - சமயம்
அவனவனுக்கேதோ வவனவனுக்காங்கென்
சிவனெறி தன் பேறேதிறம்."

In perfect accordance with the multifarious merits of the myriads of coexistent souls, the Perfect Lord has fixed the corresponding number of stage of religion (**சமயங்கள்**) or rungs. Therefore in whatever stage or rung you see a soul or man, tolerate him and allow him to stop there, calling his rung good and bidding him see above and look for the next rung, and the next rung alone, not more. The Saiva Religion which predicates in this way is the Universal Religion. It is this Saiva Religion that has prescribed four margas or ways of exercising love to God (Dvaita practices), which four ways befit the several existing classes of mankind. *Viz*. (1) The first class for whom the religion of love and obedience (Dasa Marga) is fixed. (2) A second class most dutiful and full of filial love towards God for whom the Satputra marga is prescribed (3) A highly advanced class with their instincts of love and knowledge fully evolved for whom the Saha Marga is prescribed, and (4) a fourth class in whom the Sivagnana is best ripe for whom the Sanmarga is prescribed. Not a religion we see on this earth which does not come under one or other of the said four margas. If there is any difference felt or preached, the difference is only in words or technicalities. In these circumstances the Saiva Religion further described in the next connected verses 141 and the rest may, with sound reasons, be called and known as a TOLERANT WHOLE of which all other religions are but parts. C. F. "According to Vedanta we do not come from error to truth, but from truth to truth, from lower truth to higher truth, by the process of evolution. Each of the innumerable stages of evolution cannot be called either good or bad. When we do not compare one stage with another it appears to be neither good nor bad. We cannot find fault with any one of them. The individual soul gradually gains experience by passing through these stages and marches onward towards perfection which is the end and aim of evolution." – Awakened India of August 99 p. 113]

இயல்பென்றுந் திரியாம லியம மாதி
யெண்குணமுங் காட்டியன்பா லினபமாகிப்
பயனருளப் பொருள்கள்பரி வார மாகிப்
பண்புறவுஞ் சௌபாந பக்ஷங் காட்டி
மயலறுமந் திரஞ்சிக்ஷை சோதி டாதி
மற்றங்க நூல்வணங்க மௌந மோலி
அயர்வறச்சென் னியில்வைத்து ராஜாங் கத்தி
லமர்ந்த துவை திகசைவ மழகி தந்தோ. 10

141. O Glory be to *this* Supreme Vedanta's Crown
Of blessed harmony and unremitting love;
To which *Vedagamas, Vedangas* must bow down, -
The latter th' parts *Khendas, Siksha** and others gave;
Which doth kill soul's nescience and path to heaven pave,
The path of fourfold steps† of love and of renown;
And which itself adorned with acts divine and grave
Doth well reveal that all excellent gifts of *town*
And *city, capital and palace*, full of wealth,
Are given to man not in vain but with design,
The Lord's design to bless the souls with lasting health;
The Bliss Eternal, changeless change four mansions fine.‡
Ah! equally eternal is *this School*. No stealth
It has the Siv-Raj-Yoga, *Yama*, eight in line.

[* The Vedangas or members of the Veda are 6 in number: - Siksha, Kalpa, Vyakarana, Nirukta, Chandas and Jyotisha. (1) Siksha is the science of grammatical elements, (2) Kalpa is the body of rules on rituals, (3) Vyakarana is grammar, (4) Nirukta is etymological explanation, (5) Chandas or mantras means magical hymns and (6) Jyotisha is astronomical science.

† The four fold steps are Siva Sariya – Siva kiriya – Siva yoga and Siva Gnana and these four squared become sixteen.

‡ The four mansions are Saloka – Samipya – Sarupa and Sayujya the four States of Moksha.]

அந்தோவீ ததிசயமிச் சமயம் போலின்
றறிஞ்ரெல்லா நடுவறிய வணிமா வாதி
வந்தாடித் திரிபவர்க்கும் பேசா மோனம்
வைத்திருந்த மாதவர்க்கு மற்று மற்றும்
இந்த்ராதி போகநலம் பெற்ற பேர்க்கு
மிதுவன்றித் தாயகம்வே றில்லை யில்லை
சந்தாந கற்பகம்போ லருளைக் காட்டத்
தக்கநெறி யில்நெறியே தான்சன் மார்க்கம். 11

142. O what an admirable is th' Saiva-Siddhanta!
The best and purest course to raise the souls to Heaven;
The best and purest made to invocate the Lord's grant
Of boundless Grace, which is as by Devtarus* given.
To souls advanced in tatvas twenty-five and eleven.
Lo! This is the best munificent *faith* fit to plant.
In the minds of true jnanis to researches driven.
The high conviction that this is the mother-grant.
Alike to suit the *Siddhas*† playing in *anima*‡
And other powers; or to great devotees drowned
In blessed silence the best concentration law;
Or to those sunk in Indra's great delights§ profound;
To all alike; to all beloved; to all the one.
Inspiring; and to all a Universal Sound.‖

[* The *devatarus* are the wishing-trees. They yield what the owner wishes for.

† Here the saint refers to the wide accommodating characters of the Saiva Siddhanta School of Religion. Of the sages' *siddhas*, *yogis*, *bhaktas* and devoted *Jnanis*, the saint mentions the first and the last, so that all the four classes of sages may be included. The order is as given above according to Dravida Sruti.

‡ *c.f.*, Notes to verse 44.

§ Indra's bhoga (sensations or sensual delights) is considered the greatest Temporal Happiness in the Universe.

|| Universal sound can be the name of this religion since it is an inviting peal to all as சேரவாருஞ்செகத்திரே (O ye, men of the world, come and join this), being the mother-religions to all the rest.]

சன்மார்க்க ஞானமதின் பொருளும் வீறு
சமயசங்கே தப்பொருளுந் தானொன் றாகப்
பன்மார்க்க நெறியினிலுங் கண்ட தில்லை
பகர்வரிய தில்லைமன்றுட் பார்த்த போதங்
சென்மார்க்க மிருக்குதெல்லாம் வெளியே யென்ன
யெச்சமயத் தவர்களும்வந் திறைஞ்சா நிற்பர்
கன்மார்க்க நெஞ்சமுவ வெனர்க்குந் தானே
கண்டவுட னானந்தங் காண்ட லாகும். 12

143. In no religion but this we see harmony;
The Highest Moksha's Gnana-Sadana as well
As patience to assimilate the bigotry,
Conceitedness, fanaticism and verbal spell
Of low religionists that no good logic smell;
Ay! In th' Supreme Hall in Thillai* we nothing see
But akas-gnanakas-the world's great fait to sell
Commodities of various kinds and many,
Which respond to souls varieties in taste and fate,
Which feed their cravings, which eat their likes and dislikes,
Set by the *cause and effect* of their Karmic state†
Hence I too joy‡ that the 'Hall of Divine Wisdom, strikes

A universal Bell; a universal gate
For all to enter and assume th' bliss which each likes. §

[* Thillai is the Sacred place of 'Chidambaram.' Where 'Sri Natesa Murti' – the highest manifestation of Parabrahmam for the sake of souls or Jivas which are in need of spiritual promotion.

† The technical term is '*Chitsabha*' or 'Chithakasam.'

‡ 'I too Joy' The saint says this, for he calls himself stony hearted and unworthy.

§ Each religious school has its own ideal to worship or practice and has its own Goal to reach. But each method and end must form one or other of the four Margas and four heavenly and mansions posited by this (Saiva Siddhanta) School. *c.f.*, Notes under verses 140 and 141.]

காண்டல்பெறப் புறத்தினுள்ள படியே யுள்ளும்
  காட்சிமெய்ந்நூல் சொலும்பதியாங் கடவு ளேநீ
நீண்டநெடு மையுமசலத் குறுக்குங் காட்டா
  நிறைபரிபூ ரணவறிவாய் நித்த மாகி
வேண்டுவிருப் பொடுவெறுப்புச் சமீபந் தூரம்
  விலகலணு குதல்முதலாம் விவகா ரங்கள்
பூண்டவள வைகண்மனவாக் காதி யெல்லாம்
  பொருந்தாம லகம்புறமும் புணர்க்கை யாகி. 13

144. O! The Supreme Lord of all, all sacred writings declare Thy Divine nature to be alike both within and without. Thou art The Interpenetrating Universal Intelligence, ever existent and unchangeable, limited by no dimensions of any kind, beyond all thought and description and not ascertainable by any criteria such as the attributes of likes or dislikes, the measure of nearness or remoteness, or the acts of union or separation.

ஆகியதற் காரியவூ கத்துக் கேற்ற
  வமலமாய் நடுவாகி யனந்த சத்தி
யோகமுறு மானந்த மயம தாகி
  யுயிர்க்குயிரா யெந்நாளு மோங்கா நிற்ப
மோகவிருண் மாயைவினை யுயிர்கட் கெல்லா
  மொய்த்த தென்கொ லுபகார முயற்சி யாகப்
பாகமிக வருளவொரு சத்தி வந்து
  பதிந்ததென்கொ னானெனுமப்பான்மை யென்கொல். 14

145. While Thou art the eternal Sat shining inseparably with the Saktis that do constitute Thy Female Energy; While Thou art the Universal Bliss; While Thou art the Pure Intelligence and the Supreme Cause of the Benevolent Scheme of Providence crowned with even-handedness; and While Thou art, as a fact, the animating Life-Principles of all souls in the Universe, How was it that the souls became enshrouded with *mala* ignorance), *Maya*, and *Karma*? How was it that the egotism of 'Iness' came to be possessed by the souls? And how was it O Lord, that, by means of soul's acts and thoughts of devotion due to Thy Beneficent Kiriya Sakti, Thy Gnana Sakti, caused itself to be *felt* by souls matured?

[Note: - Here our Saint points out that with no contradiction or inconsistency the souls (themselves Chits or intelligences) can remain enshrouded with Anava (ignorance) though they co-exist with and are dependent on the Supreme Chit (Intelligence) for their life. Existence or evolutionary stage or condition. A consonant has a sound of its own, as it is. Yet it cannot sound distinctly except when in co-existence with vowel A or its modifications. In fact it must sound ever along with the vowel. It cannot get on otherwise.]

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